

The Epistle

which your Lordship received the habit of S. Bennet, & exercised, with notable humilitie all the duties of an humble, and an obseruant religious; and afterwards all the parts of an exemplar, & prouident superiour, could not persuade himselfe to seeke abroad any other patron of his poore labours, hauing one so excellent at home, whose glory, and greatnes might ennoble,
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The Epistle

which your Lordship received the habit of S. Bennet, & exercised, with notable humilitie all the duties of an humble, and an obseruant religious; and afterwards all the parts of an exemplar, & prouident superiour, could not persuade himselfe to seeke abroad any other patron of his poore labours, hauing one so excellent at home, whose glory, and greatnes might ennoble,
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and beautifie the worke,
which the Translatours
rude and vnpolished lan-
guage could not so perfe-
ctly expresse to the reader,
as the worth thereof doth
deserue.

And though so small a
labour may seeme a very
vnproportionable giift to
be offered to soe Illu-
strious a Prelat, yet the of-
ferours ability stretchinge
to noe greater a present,
will in your graces cour-
teous

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teous acceptance supply
that want of proportion,
especially since he had a
kinde of necessitie impo-
sed vpon him by dutifull
affection, & by commaund
of obedience to testifie by
this little endeauour the
commō ioy, and gladnesse
of al his brethren the En-
glish Benedictins in this
your Lordships so wonder-
full, though worthily de-
serued promotiō. Perhaps
it will be counted a sleight
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Dedicatorie.

obseruation, yet may it be
pardōned me if in demon-
stration of ioy I poure
forth what my affection
biddeth me, though in
exacter iudgemēt I should
haue concealed it, that the
order of S. Bēnet gaue the
first Bishop, & first English
Bishop vnto our nation
before euer it had any; and
now againe hath giuen
the first consecrated En-
glish Bishop, that the na-
tion hath had after so lōg

The Epistle

an interruption, as heresie
hath made in that digni-
tie. For in the beginning
of our cōuersion frō Paga-
nisme to Christēdome, &
for many ages after scarce
had England any Bishop,
that was not a Benedictin:
that being a prerogatiue
willinglie granted by the
whole nation vnto the or-
der which first planted, &
watered, & cultivated the
true faith of our Saviour
Christ amongst them, and

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continued in those glorious labours, neuer giuing them ouer by interruptiō, as a late authour would haue it belieued, contrarie to the truth of historie which it seemes he did not well examine; for euen in the most troublesome times of the church of England both of ancient, & later memory, the monkes of S. Bennet haue showed themselves most zealous in defence of the faithe, &

The Epistle

therfore calling Iohn Bale
no great friend of Priests
nor regulars, in his booke
of the writers of England,
rayleth at a learned Bene-
dictin as the first, and most
zealous, and eloquent im-
pugner of V Vicles in Ox-
ford: and a better author,
as being a worthy Confes-
sor M. D. Pitz in a booke
of the same title numbeth
a copious catalogue of
learned preachers, & wri-
ters of the same order who

suc-

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successiuely from age to age, employed their endeavours to defend, and illustrate the faith, which their first Fathers had brought into England: & he might haue learned out of M. D. Sanders no small number of Abbots, & Monks of the order to haue stood for the same with losse of their liues, and himselfe might haue remembered the famous, and Reuered Abbot Fecknam so much tossed

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rossed, and tormoyled in
the late Queene Eliza-
beth's daies for his constā-
cy in retaining of his faith,
and refusall of the oth of
Supremacy, against which
he writt, & in which con-
stancie he gloriouslie died
in prison: whose Chappe-
lin, and fellow monke D.
Sebert Buckley, not many
yeares after the death of
his Lord, receiued from
beyond seas, a fresh supply
of Monasticall Benedictin

prea-

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preachers sent to cōtinue
their ancient missiō by au-
thoritie of the sea Aposto-
licke frō the Popes of glo-
rious memory Clemēt the
eight, & Paule the fift, as
appeareth by the *motus pro-*
prius of the holy Father
Paule the fift dated the 24.
of Decemb. 1612. *Pont. sui*
an. 8. And we may put your
grace for a witnesse though
domesticall, yet now, as
being a Bishop, vnpartiall,
who haue known many
Cōfessors of the order, &

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can testifie of one especially, who though blind in body, yet cleare sighted in mind, in the church of V Vest-minster publickly, and stoutely confuted in an after-noone sermon, a precedent railing sermō which D. Horne by appointment of the Councell founded in the cares of the people, to disgrace the profession of Monkes, and Catholique Religio. So that there neuer hath
beene

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beeene any interruption of
Benedictin preachers, and
teachers in England, and
we trust neuer wilbe till
the worlds end; of which
confidence of ours we e-
steeme a very probable ar-
gument the memorie and
loue vnto the order of S.
Bennet, so deeply ingraf-
ted in the harts of English
men that no emulation by
neuer so extraordinarie di-
ligence can roote it out, &
we thinke no small comie-
sure

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Aure therof may be taken
from this admirable pro-
motiō of your Lordship,
of which we may say what
Mardocheus said vnto
Hester: *Et quis nouit utrum
idcirco ad regnum ueneris, ut
in tali tempore parareris?*
VVho can tell but that
your grace is therefore by
Gods prouidence raised to
this Ecclesiasticall King-
dome, that in these times
you might be ready to
erect, & fortifie your bre-
thren

Dedicatorie.

thre the Benedictins, as a
man gracious with both
Monarchs, with the Lily
of Frãce, for your fruitfull
labours in the soules of his
subiects, with the Lion of
Englãd, for your acknow-
ledged faith, and loyaltie
to his personall right, and
succession.

But enough of the causes
of dedication: a word or
two by your graces leaue
of the reasons, why this
worke is trãslated. Taking
delight

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delight in reading of those
heavenly conceits of
S. Augustin I purposed
for the private intertaine-
ment of that time, which
obedience left vnto my
choice, to put them into
English as carefully as I
could, & then exhibiting
my labour to my supe-
riours, as an account how
I spent my leasure they
thought good to publishe
it, although it had before
bene translated which I

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neuer knew; for the translator M. Rogers instead of giuing the deuout reader the true works of S. Augustin tooke vpo him presumptuously to mangle, & maim them in all such places, as the holy Doctor had written directly contrary to Protestantical doctrine, forcing him to speake like an hereticke in all points of prayer vnto Saints, merits of good workes, suffrages for the
faith.

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faithfull departed, & such
other, as ordinarily do oc-
curre in spirituall exercises;
in which Saint Augustin
most plainly, & clearelie
speaking as a true Romain
catholicke, this saucie cō-
troller M. Rogers, either
peruerteth his wordes to
Puritanisme, or else leaueth
thē out, euen whole chap-
ters, as if he were more il-
luminated with the grace
of God, & knowledge of
truth, then that glorious

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Dedicatorie.

Doctor, esteemed, euē by
our aduersaries, the lear-
nedst maister, that euer
the Church had since the
Apostles. And wher S.
Austin, in the feruour of
his deuotion, with most e-
loquent, & wary tearmes
represēteth vnto his soule,
and the readers thoughts
the dolefull spectacle of
our Sauours passion this
impious hereticke lea-
neth all that our, or els
wickedly transformeth it

The Epistle

cenſuring it as eſcapes , & overſights, when it is moſt euident that they were written by S. Auguſtin with full aduertilemēt of a farre deeper, and careful-ler iudgement, then euer can be in the braynes of an hereticke. In one thing yet is the man to be com- mended, that he doth not this by ſtelch, and ſilently, as moſt of that factiō doe, but openly, and plainely profeſſing his fact in his
pre-

Dedicatorie.

& prefates, and yeelding particular accompt therof; but no other reasō ſauing the credit of his heresie. But moſt abominable in the firſt preface doth he belie the Engliſh Catholickes at home, impoſing vpon them the tranſlating, and printinge of diuers lewd legends of knights errants, as Amadis, Palmerin, and the like, as if they had beene publiſhed by crafty papists, as he calls them

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thē, to pervert Protestāts,
whom they could not cō-
fute with disputatiōs wher
as the world knowes, the
translators of these books
to haue bene professed
Protestants, and some of
them Pourſuiuants, and
damnable Apostata's, as
Antony Monday, and the
like, sworne officers, and
helhounds to hunt out
poore afflicted Catholicks
and bring them to the mi-
series of imprisonments,
and

Dedicatorie.

& premuneries. And both
Rogers, and Ascam his
authour whom he cites,
were not of so little rea-
ding but in their consciēce
they knew, that all such
bookes are forbidden very
strictly to be read in the
Catholicke church by any
of her faithfull children,
and condemned by the
rules of the expurgatorie
index, appointed by order
of the great Councell of
Trent, and drawne out by

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most iudicious, and godly
diuines to direct Catho-
lickes how to auoid the
venim, and poyson of all
pernicious books, which
index, it is a wonder how
these men darre presume
to find fault with bycause
it blotteth out many vn-
probable words, and do-
ctrines in late Authors,
wher as they presume, by
their owne confession, to
blott out all words, and
doctrines cōtrarie to their
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Dedicatorie.

false beliefe, euen in the
very ancient, and greatest
Doctors of the Church;
whose writings that in-
dex, for the reuerence due
vnto them, euen in those
points wherein, as men,
some of them haue missed,
hath left vntouched, and
vncontrolled. All which
I haue presumed to say in
this speech vnto your
Lordshippe for the better
instruction of all Catho-
licke readers, who in rea-
ding

The Epistle

ding this preface, I doubt
not but will reioyce with
me, and glorifie God for
the great honour, & bles-
sings both temporall, and
spirituall powred forth a-
bondantly vpon your grace,
notwithstanding the resi-
stance made by enuie, and
emulation; & that in your
bannishment in a strange
countrey. Though indeed
France is not a strange
countrey vnto the Gif-
fords, whose noble family
hath

Dedicatorie.

hath its originall stock, & flourisheth yet at this day in little Britanie, and other parts of France: and from thence sent forth its branches into the greater Britany, with such prosperous successe, that it gaue to England the Dukes of Buckingham, & remaineth as yet a principall branch of that house; so that it may seeme France hath made estimation of your grace, not onely prouoked ther-

vnto

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vnto by your learning, & vertues, but even by the secret instinct of nature gladly embracing the good which sprung first from its owne soyle.

I haue added certaine verses, and a deuout consideration of Blessed S. Peter Damian Cardinall of Ostia, & monke of our order a man in those days so profitablie, & seruenly imploied by the churches

com.

Dedicatorie.

commendaement for his
admirable zeale, & power-
full eloquence in reducing
Schismatickes, and Secta-
ries of Italie, that your
grace may seeme to haue
placed him before your
eyes, as a patterne of your
actions, and the gouverne-
ment of your Diocese.
The verses were hereto-
fore namelesse in many
Latin editions of these
works, but now adiudged
by

The Epistle

by the learned to be Saint Peter Damian's. The consideration also, taken out of the same Saints works, seemed to me, for the profit therof, to be a fitt end, and conclusion of this my translation, as a point most necessarie to remaine alwaies in the memorie of the faithfull reader.

All this I offer vnto your grace, by the commandement of my Superiours

Dedicatorie.

rious, and myne owne
desire, in the name of all
the English Benedictins,
whose prayers vnto al-
mighty God shall neuer
be wanting for the long
life, and health, & prospe-
rous direction of your gra-
cious Lorthippe in all ver-
tue, and happinesse. From
my Cell in Deuilewart,
your Lordships beloued
monasterie, where by the
leauē of obediēce I meane

The Epistle Dedic.
to spend the remainder of
my life, and remaine al-
waies.

Your graces poore beadsman.
B. ANTONY BATT
unworthy monke of S.
Bennes.

Hæ S. Augustini
Meditationes, Solilo-
quia & Manuale in An-
glicum sermonem fi-
deliter translata, vtili-
ter ad piorum vsum
prælo excudentur.

Actum Duaci 18. Mar-
tij 1622.

Georgius Coluenerius S. Th.
Doctor, & Reginus, ordina-
riusque Professor, & in aca-
demia Duacena librorum
censor.

E Go F. Rudesindus
Barlo Presbyter, &
monachus S. Benedicti,
Sacrae Theologiae Do-
ctor, & Professor, &
Cōgregationis Angliæ
Benedictinorum Præ-
ses, & missionis Hispa-
nicæ ordinis eiusdem
Vicarius Generalis, ha-
bita Theologorū con-
gregationis nostræ cen-
sura, facultatem conce-
do,

do, vt imprimatur libellus Meditationum, Soliloquiorum, & Manualis S. Augustini, à R. P. ANTONIO BATT Congregationis nostrę Presbytero, & Monacho, in Anglicū Ideoma traductus. In quarum fidem has literas nostras manu nostra subscriptas, & nostri officij sigillo munitas, dedi-

dedimus. In conuentu
nostro Sancti Gregorij
Magni Anglorum A-
postoli Duaceno. 27.
Decembris. 1621.

F. RYDESINDVS BARLO
qui supra.

Ex mandato adm. R. P. Prae-
sidis nostri, F. CLEMENS
REYNER Secret.



by

THE MEDITATIONS
OF THE MOST
GLORIOUS AND
HOLY FATHER
S. AVGVSTIN.
BISHOP OF HYPPON:
Confessor, and Doctor of
CHRIST'S Church.

*A Prayer vnto almighty God, for the
amendment of our life and manners.*

CHAPT. I.



LORD my God graunt
vnto my harte to de-
fire thee, by desiring
to seeke thee, by see-
king to finde thee.
by findinge to loue thee, by lo-

The Meditations

ving to purchase pardonne for my
sinnes committed heeretofore,
and being pardonned to commit
them noe more. Graunt o Lord my
God repentance vnto my harte, for
rowe vnto my soule, a fountaine of
reares vnto mine eyes, abundance
of almes vnto my handes. O my
kinge, extinguishe in me the heate
of vnlawefull luste, and kindle in me
the fire of thy loue. O my redeemer
expell from me the spirit of pride
and arrogancie, and mercifully
graunt me the treasure of thy humi-
litie. O my Sauour remoue from me
all anger and testinesse, & graciously
give me the shielde of patience. O
my Creator roote out of me all bit-
ternes of affection, and bestow vpon
me the sweetnes of a milde disposi-
tion. Give me (most mercifull Fa-
ther) a firme faith, a fitting hope,
a neuer-failinge charitie. O my go-
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never turne from me all vanitie,
inconstancie of minde, instabilitie
of harte, scurrilitie of speeche, los-
tines in my lookes, inordinate appe-
tite of eating, reuilinge of my neigh-
bours and brethren, the vice of de-
traction. The itche of curiositie, the
desire of riches, the pillinge and po-
llinge of suche as are mighty, the af-
fectionation of vaine glorie: the euill
of hypocrisie, the poison of flatterie,
the despisinge of suche as are in mi-
serie and neede, the oppressing of
suche as are weake and impowe-
rished, the heate of avarice, the ruste
of enuie, the deathe of blasphemie.
O my maker, cur of in me indiscrete
rashnes stubbernes, vnquietnes, id-
lenes, drowsines, sloothfullnes, dul-
nes of minde, blindnes of harte,
stiffenes in opinion, cruelty in my
manners and condition, disobe-
dience to that which is profitable,

repugnance to good counsell, ex-
cesse of speakinge, pillinge of poore
men, wronginge of weake men,
falle surmises against those that are
innocent, negligence towards those
vnder my charge, crueltie towards
those with whome I liue, impietie
towards my friendes and familiars,
harde dealinge towards my neigh-
bours. O my God my mercie, I
beseeche thee by thy beloved sonne,
graunt me the workes of mercie, the
exercises of pietie; to take pittie on
the afflicted, to giue counsell to suche
as erre, and are deceiued, to succour
suche as are in miserie, to helpe
those that are needie, to solace those
that are sadde to ease those that are
oppressed, to helpe the helpleffe,
to comforte the comfortable, to
forgiue my debtors, to pardonne
those that haue offended me, to loue
those which doe hate me, to render
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of S. Augustin.

good for euill, to despise noe man,
but rather to reuerence all men: to
imitate suche as are good, to take
heede of suche as are euill: to em-
brace vertue, to reiect vice, patience
in aduersitie, continence in prosperi-
tie, warinesse in my speeche, a dore
of circumspection to my lipps, to
treade vnder foote by contempt all
thinges temporall, to desire greatly
thoſe that are eternall.

*Man acknowledging his miserie, his
commendation likewise of
Gods mercie.*

CHAP. II.

BEholde o my maker I haue de-
maunded of thee many thinges
and thoſe not ſmall, albe I haue

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deſerued

deserued nothing at all. I confesse,
 alas, I confesse, that I doe not onely
 not deserue these giifts and graces,
 which I haue demaunded; but great
 and grievous torments vppon me to
 be inflicted. Notwithstandinge, pu-
 blicans, harlots, and theeues doe
 embolden me, who on a suddaine
 being deliuered out of the iawes of
 theire ghostly aduersarie, are recei-
 ued into the bolome of the true
 shepheard. For thou o God the
 maker of all thinges, albeit in all thy
 workes thou art full of admiration,
 yet art thou most to be admired in
 thy workes of mercie and compas-
 sion. VVhence by a cerraine seruant
 of thine thou hast saied of thy selfe,
his mercie are aboue all his other
workes. And as it weare speakinge
 of one, we hope thou hast saied of
 all thy people: *I will not take away*
my mercie from him. For thou dis-
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daineſt noe man, deſpiſeſt noe man,
hateſt noe man : velleſſe perad-
venture ſuche a one, as being as it
weare beſides himſelfe, ſhall hate
thee.

Thou therefore not onely fore-
beareſt to ſtrike when thou art an-
grie ; but likewiſe giueſt guiſts and
graces to thoſe that haue prouoked
thee, if they ſhall ceaſe from liuinge
wickedly. O my God, the horne of
my health, and my refuge, I vn-
happie creature, I haue prouoked
thee, I haue ſinned againſt thee ; I
haue incenſed thine anger, deſerued
thy diſpleaſure : I haue ſinned, and
thou ſuffereſt me ; I haue donne
amiſſe, and yet thou endureſt me. If
I repent, thou doſt pardonne me ;
if I returne, thou receiueſt me,
moreouer, whilſt I delay to doe it,
thou expecteſt me. Thou calleſt me
wanderinge, thou inuiteſt me re-
ſtinge,

liftinge, thou tariest for me linge-
 ringe, thou embracest me retur-
 ning: thou instruest me being sim-
 ple, thou comfortest me being sor-
 rowfull; thou raisest me from ruine,
 thou repairest me after I am fallen.
 Thou giuest when I demaunde of
 thee, thou vouchsafest to be founde,
 when I seeke thee, and when I
 knock thou openest vnto me. Be-
 holde o Lord God of my saluation,
 what to object I knowe not, what
 answere to make I am ignorant.
 There is noe place of refuge, to
 which I may flie from thee: there is
 not place soe secret, in which I may
 remaine secret from thee. Thou hast
 shewed me the way of liuinge well,
 thou hast giuen me the knowledge
 of walkinge as I ought. Thou hast
 threatned to punish me with the
 paines of hell, thou hast promised

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to rewarde me with the ioyes of
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Nowe therfore o Father of mercy,
and God of all comforte, pierce my
fleshe with thy feare, to the ende
that those thinges, which thou doest
threaten, I may escape by fearinge
thee; and giue me againe the ioy of
thy saluation, that those thinges
which thou doest promise, I may re-
ceiue by louinge thee. O Lord my
force, my strength my God, my re-
fuge, and my deliuerer, tell me, what
I ought to thinke of thee, teache me,
with what wordes I am to call vpon
thee, make knowne vnto me, which
way I may please thee. One thinge
(doubtlesse) I knowe, with which
thou art appeased, and an other
which thou doest not despise: Ve-
rily an afflicted or troubled spirit
is to thee a sacrifice acceptable; so
is likewise a harte that is contrite
and

and humble. O my God and mine
ayde, enriche me with these gifts,
barricade me with these bulwarkes
against mine enimie, graunte me
this refreshinge against the flames
of my vicious inclinations set open
this pious place of refuge to
which I may flie from the tumults
of mine inordinate affections.

Graunt o Lord thou strength of
my saluation, that I be not of the
number of those, whose for a time
believe, and in time of temptation
doe departe and leave thee, couer
my heade in the day of battaile, my
hope in the day of affliction, and
my safegarde in time of tribula-
tion.

Beholde o Lord my light and my
life, I haue asked those thinges
which I want, I haue made knowen
those thinges which I feare: neuer-
thelesse my conscience tormenteth
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me, the secrets of my harte doe reprehende me, and what loue affordeth, feare disperseth, zeale encourageth me, dreade daunteth me: mine actions cause me to feare, but thy pittie giueth me cause of hope, thy mercie emboldeneth me my malice withholdeth me. And to speake the trueth, ther occurre to my memorie many sinfull imaginations, which reprehende the boldnes of my presuminge affections.

Mans complainte, vvhos for his disobedience is not heard of God,

CHAPT. III.

HE therefore which deserueth anger, with what face can he demaunde fauoure: he which meriteth to be punished, howe can he be soe foole-hardie, as to aske to be rewarded?

warded? he incenseth the iudge, whose neglectinge to make satisfaction for his offence, maketh meanes to obtaine a recompence, that malefactor mocketh and derideth his kinge and Lord, that earnestly requireth that plice and honoure, which he neuer deserued. That foolish sonne likewise prouoketh to anger the sweete affection of his father, whose after reproaches offered before repentance doth vsurpe and lay title to his inheritance. VVhat is this (o Father) that I recompt of my selfe? I haue deserued deathe, yet begge for life, I haue moued my kinge to anger whose aide notwithstandinge I impudentlie implore. I haue despised my iudge whome rashely I demaunde to be my helper. I haue insolentlie refused to heare him, as a father, whome nowe I presume to choose for my defender.

ge, &c. VVoe is me, for not comminge
 fae soone as I ought: Alas, alas howe
 nesle haft doe I make VVoe is me,
 le-er that I runne nowe after woundes
 his receiued, disdaining to take heede
 re- of the dattes, before I was woun-
 e, ed. I neglected to beware of the
 o- weapons before hande, yet nowe I
 to m troubled throughe the appre-
 a- ension of deathe at hande; I haue
 d afflicted wounde vppon wounde,
 d or that I haue not feared to adde
 s anne vppon sinne. I haue made my
 y former scarrs to fester with newe
 t ores; for that I haue renewed my
 y former faultes by newe iniquities,
 and those whome the diuine salue
 had made sounde my phreneticall
 echinge hath againe inbound. The
 kin, which beinge grown ouer
 ny woundes, had hidden my mal-
 lie (by reason of the corruption
 breakinge forth) hath grown to
 putrefie:

putrifie : because mine iniqui-
 beinge reiterated, hath euacuated
 and bereaued me of mercie, which
 before was graunted : for that
 knowe it is written : In what how
 soeuer a iust man shall sinne, all his
 good deedes shalbe forgotten. And
 the righteousness of a good man
 abolished when he falleth into sinne,
 by howe much more is the peni-
 tence of a sinner defaced, if he re-
 turne to the same? O howe often
 haue I as a dogge returned to that
 which I had vomitted vp before, and
 as a sowe haue wallowed againe in
 the mire? I confesse, that it is impos-
 sible for me to remember howe
 many simple and ignorant personnes
 by my meanes haue sinned, howe
 many that weare desirous to cease
 from sinne, I haue perswaded, howe
 many, that haue withstoode me, I
 haue constrained, to howe many
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weare willing I haue consen-
to howe many that walked in
right way I haue prepared a
ne, to how many that sought the
at way, I haue vncouered the
that they might fall in: and that
light not be deterred from com-
ting still the like, I easily put
se past out of my minde. But
u in the interim (being a iust
ge) marking and sealinge vpp
ne offenses as it weare in a bagge,
it considered all my waies, and
it numbred all my foote-stepps.
thou hast all this while helde thy
ace, thou hast beene silent, thou
st beene patient. VVoe is me, for
at thou wilt speake at length as a
oman in her trauaile.

The

The decade of the iudge comming
to iudgment.

CHAPT. IV.

O God of Gods, o Lord in men
surmountinge the malice
men: I knowe thou wilt not be
waies silent; then I meane, when
flaminge fire shall burne before
thee, and a terrible tempest shall
shoure downe rounde about thee
when thou shalt call both heauen
and earthe to iudge, and discom-
thy people. And loe in the present
of soe many millions of people
mine iniquities shall be reuealed, be-
fore soe many troupes of Angells
myne abominatiōs shall be displayed
not onely of mine actions but
likewise of my wordes, and cogi-
tations. Ther shall I poore wretche
stande

stande to be iudged, by soe many as
 haue gone before me in doinge
 good: I shall by soe many accusers
 be thought worthy of hell as haue
 giuen me example of liuing well.
 I shalbe conuincd by soe many
 witnesses, as haue admonished me
 by their wholesome speeches, and
 by their godly, and pious conuersa-
 tion, haue caried themselves worthy
 of imitation. O my Lord, I knowe
 not what to say, I knowe not what
 to answere: And albeit I am as yet
 free from that terrible danger ne-
 uerthelesse my conscience doth af-
 flict me, the hidden secrets of my
 hartte doe torment me, couetousnes
 doth presse me, pride doth accuse
 me, enuie doth consume me, con-
 cupiscence doth inflame me, luste
 doth moleste me, gluttonie doth
 disgrace me, dronkennes doth con-
 fuse me, detraction doth rent me,
 ambition

ambition doth supplanre me, extortion doth check me, discorde doth distract me, anger doth disturbe me, leuitie doth vndoe me, droustie doth oppresse me: hypocrisie doth deceiue me, flattery doth subdue me, fauoure doth extoll me, backbitinge doth disquiet me.

Beholde o my deliuerer whome hast deliuered me out of the hands of cruell people. Beholde with whome I haue liued from the day of my birthe; with whome I haue studied; and with whome I haue kept promise. Those verie studies which heeretofore I affected, doe condemne me: which in times past I prayled, doe dispraise me. These are the friends, to whome I haue assented; the teachers, whom I haue obeyed; the maisters, whome I haue serued; the confellers whome I haue belieued, *and* *thus* *continued,*

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ned, the citizens with whome I
haue inhabited; the familiar acquan-
tance to whome I haue conſented.
VVoe is me o my kinge & my God,
for that my abode here is prolon-
ged. VVoe is me o my light for that
I haue liued with thoſe that liue in
darknes. And ſeeing holy David
ſaid ſoe muche, howe muche more
may I be able to ſay. My ſoule hath
dwelt to longe in a ſtrange lande? O
my God my force and my fortrefſe
noe man ſhalbe iuſtified in thy fight.
My hope is not in the ſonnes of men.
VVho wouldſt thou finde iuſtified;
if thou ſhouldeſt iudge ſeuerly ſet-
ting mercie aſide? Neither is there
any thinge whereof a iuſt man may
vaunt, or which can bringe him to
glorie, vneſſe thou preuent him
afore hande (being of him ſelfe va-
iſt) with thy mercie and pittie. I
therefore o my Saviour beleeue what
I haue

I haue hearde, that it is thy goodnes
that doth drawe me to repentance
thy hony-sweete lipps haue coulde
it me. Noe man can come to me,
vlesse my father, who hath sent me
drawe him. Seeinge therefore it
hath pleased thee to instruct me,
and by instruction hast vouchsafed
mercifully to enforme me, I beseech
thee with all the forces of my haire
and minde o almighty father togea-
ther with thy most beloued sonne; I
beseech thee likewise o most sweete
sonne togeather with the most gra-
tious holy Ghost, vouchsafe to draw
me, that I may runne after thee by
vertue of the sweete smell of thy
pretious ointments.

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The helpe of God the father is desired
by the merits of God the
sonne.

CHAPT. V.

VNTO thee I crie o my God; vnto
thee I call, for that thou are
nighe to all those that crie and call
vpon thee in the truthe. Thou art
the truth, teach me I beseech thee
for thy mercies sake, teache me o
sacred truthe, to call vpon thee in
the truthe, and for that I knowe not
howe this ought to be donne, I
humbly desire thee o blessed truthe
that thou wilt vouchsafe to teache
me. Becaulc wisedome without thee
is meere ignorance, but the know-
ledge of thee is an absolute science.
Instruct me o diuine wisedome,

and teache me thy lawe. Because I assure my selfe, that man shalbe happye, whome thou shalt vouchsafe to instruct & teach in thy law. I desire to imploret thy assistance, which I beseeche thee let be done in the truth. V What is it to imple the assistance of the truth in the truth, sauinge onely the assistance of the father in the sonne. Thy worde therefore o holy Father is the truth, the truth being likewise the beginninge of thy wordes. For this is the beginninge of thy wordes, that in the beginninge was the worde. In that beginninge I adore thee, whoe art the best beginninge. In that worde of truth I craue thy ayde o most absolute truth. In which worde of truth, may it please thee (whoe art the selfe same truth) to direct and instruct me in the truth. For
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what is more sweete, then to call
vpon the father, in the name of
his onely begotten sonne, to moue
the father to mercie by remem-
brance of his childe, to appease the
kings surie by naminge his dearest
progenie. By these meanes are
fellons delivered out of prison, thus
they that lie fettered, are freed
from their irons: thus they that
are condemned, obtaine not onely
to bequit and absolued, but likewise
with vntexpected fauoures to be re-
warded, to wit by making knowne
to the Princes thus incensed the
loue of their childe soe muche be-
loued. In this manner likewise doe
seruants escape the punishment of
their maisters when they haue of-
fended whilst the sweetnes of their
children doth make intercession for
them, that they may be pardonned.

After the same manner I beseeche thee o father omnipotent by the loue of thy omnipotent sonne deliuer my soule out of prison, to the end it may more freely confesse thy name I beseeche thee by thy coeternall and onely sonne, deliuer me from the irons and fetters of sinne, and by the intercession of thy most deare childe situnge at thy right hande vouchsafe to restore me to life beinge by him appeased albeit my meritts doe adiudge me to be condemned.

Certainely I knowe noe other mediatour, whome I may sende vnto thee, but him onely, whoe is the sacrifice offered for the reconciliation of our sinnes, whoe sitteth at thy right hande, makinge intercession for vs. Loe this is my aduocate with thee o God the father. Loe this is that high Priest, whoe needeth not to be purged with an others

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others bloude for that he shineth
beinge sprinkled with his owne.
Loe this is that sacred hoste, soe
pleasinge and full if perfection offe-
red and accepted for a sauoure of
sweetnes. Loe this is that lambe
without blemish, who before those
that sheared him, heald his peace,
for that beinge buffered, spit vpon,
and reuiled, he did not soe muche
as open his mouth. Thus he that
was free from sinne, tooke vpon
him the burden of our finnes, and by
his owne woundes cured our
sores.

*Heere man doth represent to God the
father the passion of his
sonne,*

CHAPT. VI.

BEholde o pittifull father thy
most pittifull sonne suffering
such pittifull thinges for me. See
o most mercifull kinge, whome it is
that suffereth, and for whome he
suffereth. Is not this o my Lord thy
most innocent sonne whome thou
didst giue therby to deliuer thy
seruant? Is not this he, o author of
life, whome was led as a sheepe to
the slaughter, and being made obe-
dient vnto thee euen vnto deathe,
feared not to vndergo that kinde of
deathe, which of all others is most
cruell, and painefull? May it please
thee (whome art the onely dispenser
and disposer of our safety and salua-

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tion) to remember, that this is he,
whome, albeit thou hast begotten
by thine owne vertue and diuinitie,
thou wouldest haue notwithstanding
to be pertaker of mine infir-
mitie. This verily is thy diuinitie,
whoe tooke vppon it my humani-
tie, ascended the tree of the crosse,
and in the fleshe which it had assu-
med, sustained greate torments. O
my Lord God, vouchsafe to cast the
eies of thy maiestie, vppon the
worke of thine vnspeakeable mercie.
Beholde thy sweete sonne stretched
forthe at length on the crosse.
Looke vppon his innocent handes
gushing forthe streames of innocent
bloude, and being pacified, remit
the misdeedes, which my handes
hane committed. Consider his na-
ked side, pierced throughe with a
small lance, and cleanse me in that
sacred fountaine, which I doe beleue

to haue flowed from thence. See
 his vndesired feete (whoe neuer
 stooode in the way of sinners, but al-
 waies walked in thy lawe) fastned
 with huge and boysterous nayles
 and grationally make perfect my
 paces in thy paths, makinge me to
 hate and abhorre all the waies of
 iniquitie. Remoue from me the
 way of iniquitie, and mercifullie
 make me to chose the way of ver-
 tie. I beseeche thee o kinge of
 Sainctes, by this saincte of Sainctes
 by this my redeemer: make me to
 runne the way of thy commande-
 ments, that I may be vnited to him
 in spirit, who disdained not to be
 cloathed with my fleshe. Dost thou
 not make a mercifull father the
 heade of this thy younge and de-
 rest sonne (being bowed downe
 his snowe-white shoulder) resolute
 into a deahe of vncstimable value

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Looke vppon the humanitie of thy
beloued childe, most meeke crea-
tor, and take compassion of the
weakenes of thy weake creature.

His naked breast groweth white,
his bloudie side looketh redde, his
our strecked bowells become drie
his comely eies growe dimme, his
kingly countenance waxeth pale, his
longe armes growe colde and stiffe,
his thighes in whitenes like vnto
Alablaster hange downe, the water
of his blessed bloude, doth bathe
his pierced feete. Beholde o glo-
rious father the mangled members
of thy most gracious sonne, & cour-
teously call to minde, what my sub-
stance is. Regarde the punishment
that God made man, and release the
inferie of man by thee formed.
Consider the torments of the
redeemer, and pardonne the of-
fence of him, that was redeemed,
poor soule.

This

This is he o my Lord, whome thou hast stricken for the sinnes of thy people, albeit he be thy wellbeloued, in whome thou hast beene well pleased; this is that innocent, in whome noe fraude was euer founde, and yet was he reckoned and reputed amongst the wicked.

Heere man doth acknowledge himselfe to haue beene the cause of Christi passion.

CHAPT. VII.

VVhat hast thou donne most sweete childe, that thou shouldest thus be iudged? VVhat hast thou donne most louinge youth that thou shouldest be soe cruelly handled? VVhat was thy sinne, what was thy fault, what was the cause of thy death?

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what was the occasion of thy condē-
nation? I am the stripe that hath cau-
sed thy paine, I am the faulte, for
which thou weart flaine. I am the
default for which thou didst die, the
mischeife for which thou weart
treated soe cruellie. I am the blacke
& blewe strokes of thy passion. I am
the trauaile of thy tormentinge.

O wōder full māner of proceeding
in a matter of iudgmēt & correctiō;
o vnspeakeable disposition in a my-
sterie vnkowne! The vniust doth
sinne, and the iust is punished. The
guiltie doth amisse, and the guiltles-
se is corrected. The vngodly doth
offende and the godly is condemned.
VVhat the wicked doth deserue,
the good doth suffer. The debt con-
tracted by the seruant is discharged
by the maister: what man doth doe, is
endured by God. Howe lowe, o
sonne of God, howe lowe hath thy

The Meditations

ilitie descended? how much
hath thy charitie beene enflamed?
ow farr hath thy pittie proceeded?
ow farr hath thy kindnes increa-
d? how farr hath thy loue' exten-
ed? how farr hath thy compas-
on arrived?

For it is I that haue donne amisse,
and thou art condemned. I haue cō-
mitted the offence, and thou art pu-
nished. I haue don the faulte, and
thou art tormented. I haue beene
proude, thou art humbled. I
haue beene high minded, thou
art abased. I haue beene disobe-
dient, and thou being obedient
hast suffered the paine of my diso-
bedience. I haue beene given to
gourtonie and excesse, and thou
art afflicted with abstinence. An
ordinate heate hath violently
drawen me to vnlawefull concu-
scence, and true charitie hath
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led thee to the crosse . I haue presumed to doe that which was forbidden me , and thou hast taken the punishment vpon thee . I am delighted in eating , and thou art tormented on the tree of thy passion . I abound with pleasures , and thou art pearced with nayles . I tast the sweetnes of the apple , and thou the bitternes of the gall .

My mother Eue doth laugh with me , and thy mother the B. Virgin Marie doth lament with thee . Behold o king of glorie , behold my wickednes , and therby may plainly be seene thy goodnes . Behold mine iniustice , and therby is made manifest thy righteousnes .

VVhat shall I giue thee o my king , and my God ? what shall I giue thee for all the benefitts , which thou hast bestowed vpon me ? Verily nothing can be found in mans hart , that

can counterpoise soe greate a de-
 searte. Can any thing possibly by
 the witt of man be imagined, to
 which the mercie of God may fitly
 be compared? Neither is it the parte
 of a creature, to attempt to make
 full amends for the aide he hath re-
 ceiued of his creator. howebeit the-
 re is somethinge o sonne of God by
 reason of thy admirable disposing
 of all thinges, there is somethinge, in
 which my frailtie may heape me so-
 methinge: to witt if my soule gro-
 winge compunct throughe thy visi-
 tation, doe crucifie the fleshe, toge-
 ther with the vices and sinnfull affe-
 ctions of the same. Soe that when
 this is graunted by thee, from that ti-
 me forward the soule doth begin-
 ne to suffer with thee, for that thou
 likewise hast vouchsafed to die for mi-
 ne iniquitie. And thus by the victo-
 rie of the inwarde man, it becometh
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stronge and fortified against the exterior, hauinge thee for captaine, and leader. In soe much that hauinge vanquished and ouercome all internall persequution, it feareth not for thy loue to expose it selfe to a sworde or iauelin. This the smallnes of my condition, if it be founde pleasing vnto thy goodnes, will (accordinge to my meane forces) be like to my creators greatnes. This heavenly remedie of thine, o good Iesu, this counterpoison or preservative of thy charitie, I beseeche thee by thy ancient & accustomed mercies, powre in to mye woundes; to the end, that all contagion of sinne beinge cast forthe, it may restore me to my former healthe, that hauinge tasted of the pleasant liquor of thy sweetnes, I may vterly contemne all worldly vanities, and feare none of his aduersities, and hauinge like-

wise in my remembrance that eternall excellencie, I may alwaies disdain the blastes of such honour as is transitorie.

Lett nothinge (I beseeche thee) be sweete, nothing pleasing, nothing pretious vnto me without thee: lett nothing, be it neuer so faire and beautifull like and content me but thee. Lett all thinges (I pray thee) without thee, seeme vnto me base and filthie. Lett whatsoeuer is offensiu to thee, be displeasing to me, and the fulfilling of thy will & pleasure my continuall desire. Lett it greiue me to be gladd without thee, and lett it be my solace to be sadd for thee. Lett thy holy name, be my recreation, and the memorie of thee, my consolation. Lett my teates in searching out day & night thy iustifications be my bread, lett the lawe of thy mouthe be my riches
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and treasure, to be preferred before thousands of golde and siluer. To obey thee, lett be vnto me amiable & delighfull; & to resiste thee hatefull and detestable. I hūbly begg of thee (o my hope) by all thy mercies, that thou wilt be pleased to pardon me mine iniquities. Open mine eares to thy commaundements, and for thy holy name I beseeche thee, permitt not my harte to fall into wordes of malice, to faine excuses when I haue don amisse. I desire thee likewise by thy wonderfull humility, that the foote or affection of pride may not approach vnto me, and that the hande or actions of sinnfull men may not moue and allure me to swarue from thee.

Heere man for his reconciliation, doth
propose to God the Father the
passion of his sonne.

CHAP. VIII.

BEholde o almighty God, the Fa-
ther of my lorde, dispose merci-
fully of me, and take pittie vppon me,
because what soeuer I haue founde
most pretious, I haue deuoutly offe-
red vnto thee, whatsoeuer I haue
knowne most deare, I haue humbly
presented vnto thee. I haue reserued
nothings vnto my selfe, but haue ex-
posed all to thy maiestie; I cann adde
nothing els, for that I haue sent my
whole hope in embassage vnto thee.
I haue sent thy beloued sonne as my
aduocate vnto thee, I haue sent thy
glorious onely begotten as a media-
tor betweene thee and me. I haue (I
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say) sent one to make intercession,
by whose meanes I trust to obtaine
pardon. I haue directed thy VVorde
with my wordes, whome I haue af-
firmed to haue beene sent for my
misdeedes; and haue recounted vnto
thee the passion of thy most sacred
sonne, which I doe belecue to haue
beene suffred for my redemption. I
doe beleue that his deitie sēt by thee,
hath vouchsafed to be cloathed with
my humanitie, in which he thought
it not strange to endure buffets, bon-
des, spittings, derision, and mockin-
ge, yea to take patiently the crosse,
the nayles, and the lances percinge.
This humanitie whilome subiect to
the crynge of infancy wrapped in
the swadlinge cloathes of childhoo-
de, troubled with the trauailes of
youth, made leane with fastinge,
wearied with watchinge, tired with
trauailing, after that cruelly treated

with whippes, torne with torments,
reputed as dead, endowed with the
glory of his resurrection, he hath
caried with him vnto the heavenly
felicitie, and placed the same at the
right hande of thy Maiestie. This is
that, which doth implore thy mercy
to pardon mine iniquitie.

Heere beholde o holy Father the
sonne whom thou hast begotten,
and the seruant, whom thou hast re-
deemed. See heere the creator, and
despise not his creature. Gratiouſly
embrace the shepheard, and mer-
cifullly looke vpon the sheepe which
vpon his owne shoulders he hath
brought backe vnto the folde. This
is that most faithfull shepheard,
whoe heeretofore with much and
many laboures sought the sheepe
that was lost, wandering ouer the
craggie hilles, and dangerous dales.
VVhoe hauing at length found
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this one sheepe that had beene lost, beinge nowe almost dead and fainting for want of foode, with ioy he laied it on his owne shoulders, and bindinge it fast vnto him with cordiall cordes of affection, he drew it out of the pitt of perdition, & lastly holding it fast with the embracements of his mercy: (that it might not againe gett away) he brought it backe to the ninety nine, that had neuer gone astray.

Beholde ô Lord, thou who art my king, and God of all power, beholde the good sheepeheard doth yeeld thee an accôpt of that, which thou hast committed to his charge. he hath by thy ordinance vnder taken to saue man, whom he hath repaired and rendred vnto thee free from all spott of sinne. Beholde thy most deerely beloued sonne hath reconciled vnto thee the creature which

The Meditations

thou didst create of clay which had
departed farr from thee . Beholde
the milde sheaphearde doth bringe
againē to thy flocke , the sheepe,
which the violent theif had driuen
away . He representeth the seruant
before thy face, that did runne away
throughe the guilt of his owne con-
science: to the end, that he, whoe by
his owne demeritt, deserved punish-
ment , may by the satisfaction of
this (soe good a Lord) obtaine par-
donne, and that he to whome hell
was due for his sinnes and iniquitie,
may hope in shorte time , by meanes
of soe good a guide , to be recalled
to the cōtrie of heavenly felicitie.
I haue beene able of my selfe to of-
fende thee, but of my selfe I cannot
appease thee. My God is become mi-
ne ayde , to witt, thy beloued son-
ne, makinge himselfe partaker of
my humanitie, that he might cure
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mine infirmitie: to the end, that by the same thinge from whence arose the cause of offence, he might offer vnto thee a sacrifice of praise: and by this might make me acceptable to thy mercie, that sittinge at thy right hande, he might alwaies shewe himselfe to be of the same nature and substance with me. Beholde this is my hope, this is my confidence.

If thou doest (as worthily thou maiest) contemne me in respect of my sinne, at least looke mercifully vpon me for the loue of thy beloued sonne. For thy sonnes sake, pardon me his seruant. Looke vpon the Sacrament of his fleshe & remitt my fleshes guiltines Lett my sinnes I beseeche thee beblotted out of thy sight (be they neuer soe vilde) as oft as thou doest see those wide open woundes of thy blessed childe. VVash away I beseeche thee the (spots of

C 7 pollu-

The Meditations

pollution and filthines wherewith I
am defiled, as often as thou doest
hold the pretious blood flowing
from his sacred side. And for that
flesh hath caused thee to be an-
gry, lett flesh likewise (I most hum-
bly request thee) moue thee vnto
mercy: that as flesh hath seduced me
to sinne, soe flesh may reduce me to
pardon.

True it is that much is due to my
pietie, but much more to his pit-
ty. Great certainly is my wickednes,
but farr greater is his worthines.
For by how much higher God is
then man in greatnes and excellen-
ce, by soe much lower is mans ma-
gnitude to his goodnes in quality and
quantitie.

For what hath man done and com-
mitted, which the sonne of God be-
ing made man, hath not redeemed?
What pride coulde swell to be soe
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great, which for great humility did not abate and defeat? What power of death could grow to have so supereminent power & dominion, as that Christ had not power to destroy and pull it downe by the paine of his passion? Verily o my God if the demerits of man sinning, and the merits of his creator redeeming him weare weighed together in a ballance, that is iust and even far greater distance & difference would be founde betwene them, then is betwene the East and West, or betwene the lowest hell, and the highest heauen. Now therefore o most excellent creator of light now mercifull pardon me my sinnes, for the vnspeakable laboures of thy beloued sonne. Lett my wickednes (I beseeche thee) be now forgiuen by meanes of his pittie, my peruersnes, through his modesty, my fiercenes through his
his

his meekenes and mercie: Lett his humilitie nowe winne my hautines, his sufferance mine impatience, his benignity mine vncourteousnes, his obedience my disobedience, his tranquillitie mine vnquietnes, his sweetnes my bitternes, his mildnes my hastines, his charitie mine vngentlenes.

A prayer to desire the assistance of the Holy-Ghost.

CHAPT. IX.

Vouchsafe nowe o true loue of the diuinity, o sacred cōmunication of the almighty Father, & his most blessed sonne; O Holy Ghost the almightie aduocate, the most meeke and mercifull comforter of those that mourne, and are in misery, vouchsafe nowe to flowe and descend

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sende into the secrett roomes of my harte by thy powerfull vertue; and dwellinge and abidinge in me; make ioyfull by the shininge of thy bright illuminatiō all the darksome dēnes of my neglected mansion: make fruitfull likewise I beseeche thee, (by visitting me with the abundance of the heauenly dewe of thy grace infused) whatsoeuer thou shalt finde in me throughe lōge neglect to be growne corrupt or withered. VVounde with the darte of thy loue the secrett places of mine inwarde man, and entringe in, sett on fire with thy wholsome flames the Internall partes of my dull affection: consume likewise whatsoeuer is amisse in all the partes and powers of my body and soule within, by enlightninge me with the fire of sacred deuotion.

Giue me to drinke of the fountaine of thy pleasure, that I may not desire
fire

fire to taste of he poysoned sweetenes
of any wordly creature, Iudge me o
Lord, and discerne my cause from
vniust people, teache me to fulfill thy
will, for thou art my God. Because
I beleue, that in whom soeuer thou
doest vouchsafe to make thine habi-
tation, in him thou doest builde a
house for God the Father, and the
sonne.

That man doubtles is blest, who
shalbe thought worthy to haue thee
for his guest, for that by thee, the
Father and the sonne, will with him
make their mansion. Come now,
come most kinde comforter of a
sorrowfull soule, come most ready
helper in tribulation and time of
trouble. Come o cleanser of sinnes,
o healer of woundes. Come o strenght
of such as are fraile, o releife of
such as fall. Come o instructer of the
simple and lowely, destroyer of the
proude

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proude and haurie. Come o pittifull
Father of the fatherlesse, milde iudge
of widowes. Come o hope of the
needy, refresher of the faine and
sickly. Come o bright starre of those
that faile, o haue of those that by
shipwrack faile on the sea. Come o
singular commendation of all men
liuing, the onely saluation of the
faithfull departing. Come o most
holie Spirit, come and take pittie vpo
me. Vnite me vnto thee, & graciously
graunt me, that according to the
multitude of thy mercies, my smal-
nes may be pleasing to thy great-
nes, and my weakenes to thy force,
through our Sauour Iesus Christ,
who togeather with the Father in
thy vnity, liueth and raigneth for
euer and euer. Amen.

A Prayer

*A Prayer for one seruinge God, and
thinkinge humbly of
himselfe.*

CHAPT. X.

I knowe o Lord, I knowe and confesse that I am not worthy to be beloued of thee, yett certainly thou art not vnworthy to be beloued of me: I am vnworthy (I confesse) to serue thee, but thou art not vnworthy of my seruice, seinge thou hast created me, Graunt me therefore (o Lord) to doe that whereof thou art worthy, and I shalbe worthy of that, whereof I am nowe vnworthy. Make me (by what meanes thou wilt) to cease from iniquitie, that (accordinge as I am bounde) I may be able to serue thee. Graunt me soe to keepe, gouerne, and end my life, that
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I may sleepe in peace, and reast in thee. Giue me grace, at my diynge day, to sleepe with repose, to repose with securitie, to be secure for all eternitie. Amen.

A Prayer to the Holy Trinitie.

CHAPT. XI.

Vith my whole harte & mouth I confesse thee God the Father vnbegotten, thee the sonne onely begottē, thee the Holy Ghoste giuer of comforte and consolation: the holy and vndeuided Trinitie, to thee be glorie for all eternitie. Amē.

*The acknowledginge of God almightie,
and of his maiestie.*

CHAPT. XII.

O Holy Trinitie, one vertue and vnseparable maiestie, one God,
and

and God almighty, I confesse vnto thee, I that am the last and least of thy seruants, and a poore member of thy churche I confesse vnto thee, and honour thee with a sacrifice of praise (as is my duty,) according to the small knowledge and abilitie which thou hast given me. And for that I haue noe exterior gifts to offer vnto thee, I therefore from an vnfaigned faith and vndefiled conscience doe willingly and ioyfully offer vnto thee, those vowes of praise, which by the gift of thy grace are founde within me.

I therefore with my whole harte beleue, and call vpon thee. I confesse the Father, the Sonne and the Holy Ghost, three in persons, and one in substance to be the true God, omnipotent, of one nature or essence, simple, spirituall,

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small, inuisible and incomprehensi-
 ble, hauing nothing higher or
 lower, or greater then thy selfe,
 but beinge perfect without defor-
 mity, great without quantity,
 good without quality, eternall
 without time, life without death,
 strong without infirmity, true
 without falshood, euery where
 present without situation, wholly
 euery where without location,
 filling all thinges without exten-
 sion, occurring euery where
 without contradiction, going
 beyond all thinges without mo-
 tion, staying in all thinges with-
 out station, creating all thinges
 hauing want of nothing, go-
 uerning all thinges without tra-
 uelle or perturbation, giuing be-
 ginning to all thinges, thy selfe
 being without beginning, making
 all thinges mutable, thy selfe being
 without

without mutation, in greatenes infinite, in verue omnipotent, in goodness superexcellent, in wisdom inestimable, in thy counsell terrible, iust in thy iudgments, most secrett in thy cogitations, true in thy wordes, holy in thy workes, abundant in mercies. Most patient towarde offenders, most pittifull towarde penitent sinners, beinge still the same eternall, and euerlastinge, immortall, & immutable, whome the largenes of places doth not enlargen or the littlenes make lesse, nor any places of receipt whatsoeuer doe any way straighten & presse togeather. Neither doth thy will alter thee, nor freindship corrupt thee, or dolefull thinges trouble thee, or ioyfull thinges moue thee. VVhome neither forgettfullnes doth make to forgett, nor remembrance to remember any thinge. To whome thinges past, & thinges

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to come are alwaies presēt. To whom beginning neuer gaue beginning, nor time augmentation, neither shall any happ or chaūce euer giue ending: but thou art he, whose liuest for euer and euer before all ages, and in all ages, and throughe out all ages. To thee therefore is due perpetuall prayse, and eternall glorie, most so- ueraigne power, and singular digni- tie, and euerlastinge kingdome, and dominion worlde without end du- ringe all eternitie. Amen.

After vvhat manner it pleased God the Father to succoure mankinde of the incarnation of the diuine VVorde and shankes for the same.

CHAPT. XIII.

Hitherto (o God almighty the beholder and searcher of my hart)

hart) I haue confessed the omnipotency of thy maiestie, and the maiesty of thy omnipotency: but now, after what manner thou hast vouchsafed to helpe mankind towards the end of the world, as I beleue with the hart for my iustification; soe I confesse with my mouth before thee, therby to attaine salvation.

Certaine it is, we cannot any where finde it written of thee, that thou o God the Father hast at any time beene sent alone, but of thy sonne thus writteth thy Apostle: But when the fulnes of time was come, God sent his sonne. V When he saith, he sent he sufficiently declareth, that he came at that time, sent into this worlde, when being borne of blessed Marie ever a Virgin, he appeared in our fleshe true and perfect man.

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But what is that which the cheife euangelist affirmeth of him . He was in the world, and the world was made by him: Doubtlesse he was sent thither by taking vpon him our humanitie, where he alwaies hath beene, and is remaining by his diuinity.

VVhich Mission I verily beleieue with my whole hart, and confesse with my mouth, to haue beene the worke of the whole holy Trinitie. Now how greatly hast thou loued vs o holy and louing Father, how greatly hast thou loued vs o pittifull Creator, who hast not spared euen thine onely sonne, but hast giuen him for vs sinners. He hath beene obedient vnto thee vnto death, euen the death of the crosse: and takinge our hand-wri- ting or obligation (wherein we

stoode bounde as slaues to the diuell
by sinne) and fastninge the same to
the crosse, he hath crucified sinne, &
vāquished deathe: he, (I say) whose on-
ly remained free amongst those that
weare deade, hauinge power to giue
his life for vs, and for vs to take it
again. He therefore is both a con-
querour, and an oblation offered
for obtaininge the conquest, and for
this cause a conquerour, because an
oblation for vs: he hath beene a
Preist and a sacrifice to thee for vs
(o heavenly Father) and therefore a
Preist, because a sacrifice. In him
therefore (and not without iust cause)
haue I settled my whole hope; ho-
pinge that by him thou wilt cure all
my maladies, whose sitteth at thy
right hande, and maketh interces-
sion for vs.

My maladies and miseries o Lord
are greate and many, many & greate:
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for that I knowe and confesse that the Prince of this worlde hath many thinges to lay to my charge : but for his sake that sitteth at thy right hāde our Redeemèr, in whome the Diuell coulde neuer finde any iniquitie, deliuer me I beseeche thee . Iustifie me by him , who neuer committed any sinne , neither was there deceit at any time founde in his mouthe.

By him beinge our heade, in whome was neuer seene the least spott of wickednes , deliuer me , that am a small and infirme member of his. Free me (I beseeche thee) from my sinnes , vices, faultes, and negligences ; replemishe me with thy sacred virtues and perfections , and make me complete in good manners and conditions. Make me for thy blessed names sake , to perseuer all the daies of my life in good workes acceptable to thee , accordinge as thy holy

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will shall teach, and direct me.

*Of the confidence vvhich a Christian
soule ought to haue in IESVS Christ,
and in his Passion.*

CHAP. XIV.

VV Ere it not that thy diuine
V Vorde (o God) had beene
made flesh, and dwelt in vs, I
should verily despaire by reason of
my manifolde sinnes and infinite
negligences. But now I dare
not despaire; because, if when
we were thin enemies, we haue
beene reconciled by the death of
thy sonne, how much more
being thus brought in fauoure
(again) are we by him made
assured of saluation? For my
whole hope and vndoubted confi-
dence is in his pretious blood,
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which he hath powred forth
for vs, and for our good. In
him I breath and take comforte,
and trusting in his bountie,
I desire to come to thee, not
hauing any iustice or deserte
of mine owne, but only that,
which proceedeth from our Lord
IESVS Christ thy onely sonne.
VVherfore I giue thee thanks o
God the most milde and merci-
full loue of mankinde, who by
thy sonne IESVS Christ our Lord,
hast powerfully made vs, when as
yet we had noe being, and hast by
him wonderfully deliuered and re-
couered vs, when we were past re-
couerie through sinne.

I thanke thy pittie, and rendre
thee many prayles from the ve-
ry bottome of my hart, who
(through the vnspeakable loue

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wherwith of thy meere goodnes
 thou hast loued vs beinge wretched
 creatures, and vnworthy of any good
 thinge) hast sent for our common
 good the same onely begotten sonne
 of thine from thy bosome, to saue vs
 sinners beinge then the children of
 perdition. I giue thee thanks for
 his sacred incarnation, and natiuitie
 and for his glorious mother (the
 blessed virgin Marie) of whome he
 vouchsafed to take fleshe for vs, and
 for our saluation; that as he was true
 God of God, soe likewise he might
 be true man of man. I giue thee tha-
 nkes for his crosse and passion, for his
 deathe and resurrection, for his as-
 cension into heauen, and for the
 throne of his maiestie at thy right
 hande. For he hauinge (for fortie
 daies together) appeared vnto his
 disciples after his resurrection, ascē-
 ding in their sight aboue all the
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heauens, and sittinge at thy right
hāde, powred forthe the holy Ghost,
(accordinge to his promise) vppon
the children of adoption.

I giue thee thanks for that most
sacred effusion of his most pretious
bloude, by whiche we haue beene
redeemed: as likewise for that most
holy and liuely mysterie of his bodie
and bloude, wherewith we are daylie
in thy Church fedd and inebriated,
washed, and sanctified, and made
pertakers of his soueraigne Good. I
giue thee thanks for thy admirable
and vnspeakeable charitie, through
whiche, (by thine onely and beloued
sonne) thou hast in this manner lo-
ued & releued vs being altogether
vnworthy. Soe greatly hast thou
loued the worlde, as that thou hast
giuen thine onely begotten sonne, to
the ende, that euerie one, whiche
beleiueth in him, might not perishe,

but haue life euërlasting , which
 life euërlasting consisteth in this,
 that (by a pure and perfect faith
 and workes answerable to the sa-
 me) we knowe thee the onely true
 God , and IESVS Christ , whom
 thou hast sent.

*Of the surpassing great charity of the
 eternall Father towards
 mankind.*

CHAPT. XV.

O Infinite mercy , o inestimable
 charity : thou hast giuen thy
 sonne , to deliuer thy seruant , God
 hath beene made man , that man
 might be freed from the power of
 the Diuell , when he was vtterly vn-
 donne . How kinde a louer of man
 hath thy sone our Lord God , shew
 himselfe to be , who thought it not
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enough to haue debased himselfe
soe lowe as to haue taken humaine
fleshe for vs of the immaculate virgin
Marie, vnlesse he had likewise sustai-
ned the torments of his passion, pou-
ring forth his bloud for vs, and for
our saluation.

Our good God hath come, being
moued thereunto through his good-
nes and mercy, he hath come, he hath
come to seeke and saue that which
was lost, and cast away. He hath
sought the sheepe that was lost; he
hath sought and founde it, and as a
mercifull Lord, and vnspeakable lo-
ving shepheard he hath on his
owne shoulders brought it backe to
the foldes of his flocke.

O charity, o pittie. VVho euer
heard the like? who is not asto-
nied at this soe feeling an affection
of his mercy? who is not through
admiration, almost stricken into an
extasie?

extasie? who is not moued with gladnes, throughe this thy excessiue charitie, wherewith thou hast loued vs? Thou hast sent thy sonne, in the likenes of fleshe subiect to sinne, that he might conuince sinne of sinne, & that we might become iust in him. For he is the true immaculate lambe, who hath taken away the sinnes of the worlde; who, by dyinge hath destroyed our deathe, and by risinge againe hath raised vs to life.

But what recompence can we giue thee (o good God) for these soe greate benefitts of thy mercie? What praises, or thanks giuinge? Albeit we had the knowledge & power of the blessed Angells, yet coulde we not make any requitall answerable to thy soe greate loue and goodnes; yea, if all our members weare turned into tonges, yet woulde our poore abilitie be noe way sufficient,

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to remember those prayſes, which thou haſt deſerued. Soe that thin inestimable charitie, which thou haſt ſhewed towards vs being altogether vnworthy, proceeding from thy meere goodnes and mercy, doth ſurpaſſe all the knowledg & learning that either is or may be. For that thy ſone our God hath not taken the nature & eſſence of Angells, but the ſeede of Abraham, becomming like vnto vs in euerie thing, ſetting aſide onely ſinne. Taking therefore vpon him the nature and eſſence of man not of Angells, and glorifying the ſame with the ſtole of his ſacred reſurrection and immortalitie, he hath caried it aboue all the heauens, aboue all the quiers of Angells, aboue the Cherubins and Seraphins, placing the ſame at the right hand of thy maieltie: the Angells praife it, the Dominations adore it, and

all the Vertues of heauen stand
trembling in beholdinge him that
is placed aboue them God and
man.

This verily is my whole hope and
confidence, Because in him, to witte
our Lord I E S V S Christ, ech one of
vs hath a part, ech one of vs hath
flesh and bloud. V Where therefore
part of me doth raigne, there I trauell
to raigne my selfe, where my flesh is
glorified, there I assure my selfe to
be likewise in glory: where my
flesh hath rule and dominion, there
I suppose to rule my self. Although
I am a sinner, yet I do not despaire to
be partaker of this grace & fauour.
And albeit my sinnes doe hinder me,
yet my substance doth require the
same: although my faultes doe exclu-
de me, yet the participation of the
same nature doth not repell me. For
God is not soe cruell, as that he can
forget

forgett man, and not remember him,
whom he carieth about him, and
whom for my sake he seeketh to
bring to saluation.

Verily our Lord God is very milde
and mercifull, and loueth his flesh,
members, and bowells. That flesh
of ours loueth vs, which is in Iesus
Christ our most sweet, gracious and
loving Lord God, in whom we haue
already risen, and ascended into hea-
uē, & doe alreadie sitt in glorie with
the celestiaall spiritts. In him we haue
the prerogatiue of our bloud, for
that we are his members and flesh, &
helikewise is our head: by whom
our whole body is composed, accor-
ding as it is written. Bone of my
bones, and flesh of my flesh, & two
shalbe in one flesh. And noe man at
anytime hateth his owne flesh, but
cherisheth and loueth it. This is a
great mysterie, but I (saith the A-

postle) speak it of Christ, and of his exceeding
Church.

*Of the two-fold nature of Christ, whoe) all p
pitieth vs, and prayeth for vs, & in earth
very kne
in heaven*

CHAPT. XVI.

I Rendre thanks therefore to thee O my Lord God
infinite mercy O my Lord God who knowle
my mouth, harte, & all the force I haue rather al
for all thy benefitts, by which thou vs Chri
hast vouchsafed for wonderfullie glory. It
releue vs when we were vndon, thou hast appoi
this by meanes of thy sonne our quick and
uiour and Redeemer, who hath deadgest no
for our finnes, and hath risen againe vnto
for our iustification, and liuing now enclos
for euer, sitteth at thy right hand at some and
maketh intercession for vs; & together He hin
ther with thee taketh pittie of vs, iudge & w
that he is God of thee God the full consci
ther, being coeternall & consubstance cause all
tiall to thee in all things, whence his eyes

of him proceedeth that he is able to saue vs
 for evermore . Howe be it, as he is a
 mā, (in which respect he is inferior to
 f, whee) all power is giue him in heauen
 vs, & in earth, that at the name of IESVS,
 euery knee should bowe of thinges
 in heauen, on earth, & vnder the
 this earth, and that euery tongue should
 l wic knowledg & cōfesse, (o God and
 I haue father almightie) that our Lord Ie-
 the vs Christ is sitting with thee in thy
 lie glory. It is he indeed, whom thou
 n, hast appointed to be the iudge of the
 ur quick and dead: for thou thy selfe
 deadgest noe mā, but hast left all iudg-
 gainēt vnto thy sonne, in whose bosome
 noue enclosed all the treasures of wise-
 d and some and learning.

He himselfe is witnes and iudge,
 s, iudge & witnes frō whom noe sinn-
 e full conscience shalbe able to escape:
 oft because all thinges are opē & euident
 need his eyes. He truly, that was iudged
 vnjustly,

vnjustly, will iudge the worlde with
 equitie, and the people with indiffer-
 rencie I therefore everlastingly bleſſe
 thy holy name (o almightie and mer-
 cifull Lord) and with my whole hart
 glorifie the ſame, in reſpect of that
 vnſpeakable, and wõderfull coniun-
 ction of the diuine, and humaine na-
 ture in one perſon, to the end that
 God ſhould not be one, and man an-
 other, bur one and the ſame God &
 man, man and God. And albeit the
 diuine VVorde, by reaſon of the wõ-
 derfull loue he had to man, hath
 vouchſafed to become fleſh, yet nei-
 ther of the two natures haue beene
 transformed into an other ſubſtance
 neither hath a fourth perſon beene
 added to the myſterie of the Trin-
 itie: Becauſe the ſubſtance of the
 VVord of God and of mā hath beene
 vnited but not mingled togeather; to
 the end, that that which had beene

aken from
 God, &
 before,
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 euer.

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 Lord.

taken from vs, might attaine vnto
God, & that which had neuer beene
before, might remaine the same
with that, which had beene for
euer.

O mysterie worthy of admiration,
o exchange past explication, o mar-
uailous benignity of the diuine bou-
tie for euer to be admired, and for
euer to be beloued! VVe weare alto-
geather vnworthy to be termed ser-
uants, and behold we are made the
sonnes of God: the heires truly of
God, and coheires of Christ. From
whom happeneth this vnto vs, & who
hath raised vs to soe great a dignity?
Now therfore I beseech thee o God
most mercifull Father by this thine
inestimable pittie, bounty, and chari-
tie: that thou wilt make vs worthy
of the great and ample promises of
thy same sonne **I E S V S** Christ our
Lord. Make knowen vnto vs thy
E 4 sonne,

sonne, and confirme this, which thou hast wrought in vs: Accomplish that which thou hast begun, to the end we may be founde worthy, to arrive to the full and perfect grace of thy endlesse mercy. Make vs by vertue of the holy Ghost to vnderstand, and deserue, and with due honour alwaies to reuerence this great mysterie of thy mercy, which hath beene made manifest in flesh hath beene justified in spiritt, hath appeared to the Angells, hath beene preached to the Gentiles, hath beene beleiued in the world, and lastly hath beene assumpted in glory.

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Of the great thanks-giuing which man
ought to render to God, for the be-
nefit of his Redemption.

CHAPT. XVI.

O How much are we bounde vnto
thee (o Lord our God) being re-
deemed with soe great a price, being
saued by soe great a guife, being inc-
coured by soe glorious a benefitt? O
how much oughtest thou of vs wret-
ches to be feared, loued, blessed,
prayed, honoured and glorified,
who hast in this manner loued, sa-
ued, sanctified, and exalted vs? Ve-
rily we owe vnto thee all our abi-
lity, all our life, all our learning. But
who hath any thing, that is not thine?
Thou therefore o Lord our God, fro
whom all good thinges doe pro-
ceede, for thine owne & for thy holy
E s names

The Meditations

names like, bestowe vpon vs thy graces and benefitts, that by them we may worthily serue thee, and in veritie please thee, and may daily render due prayes vnto thee, for soe many and soe great graces and fauours proceeding from thy mercie.

VVe trulye haue noe other meanes wherby to serue and please thee, but onely the giufts, which we receiue from thy liberalitie: for euery good and perfect giuft, is from aboue, descending downe from the Father of lights, with whom there is noe variation, or shadow of change. O Lord our God, who art a mercifull and good God, a God of all power, a God of unspeakable, and incomprehensible nature, God the instructor of all things, and the Father of our Lord Iesus Christ, who for our common good, hast sent from thy bosome, our most

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svweet Lord thy beloved sonne, to
take vpon him our life, that he might
giue vs his, & might be perfect God
of thee his Father, and perfect man
by reason of his mother, vvhole God,
and vvhole man, one and the same
Christ, eternall and temporall, im-
mortall and mortall, creator & crea-
ted, strong and enfeeble, conque-
rour and conquered, nourisher and
nourished, sheepe and shepheard,
dying temporallie, and liuing vwith
the eternallie: vvhich promising the
libertie of euerlasting life to those
that loued him, vsed these vvordes
vnto his disciples: VVhatsoever you
shall aske my Father in my name, he
vvill giue it you.

By this high Preist, true Bishoppe,
and good shepheard, vvhich hath offer-
red himselfe as a sacrifice vnto thee
laying downe his life for his flocke:
beseech thou for him, vvhich sitteth

thy right hand, & maketh intercessiō
 for vs, being our Redeemer & aduo-
 cate, yea by thine owne mercifullnes
 & goodnes I humbly craue of thee, o
 God most mercifull, milde, and be-
 nigne loue of mākind, that thou to-
 geather with thy same sonne & holy
 Ghost (for that you all three being
 but of one & the same nature, are to
 be esteemed but one and the same gi-
 uer) wilt giue me grace to praise and
 glorifie thee in all thinges with great
 contrition of hart, and many teares,
 with much feare and trembling. But
 for that our corrupt body, is as a
 clogg or burden to the soule, prick
 forward (I beseech thee) my lasines
 with thy spurres and make me prop-
 tly to perseuere day & night in ful-
 filling thy commaundements, and in
 sounding forth thy prayses. Graunt
 that my hart may waxe hoate within
 my bosome, and that I may be as it
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weare sett on fire by meanes, of my meditation.

And because thine onely begotten sonne God hath saied: Noe man cometh to me, vnlesse my Father, who hath sent me, drawe him, & noe man commeth to the Father, but by me: I humbly pray and beseech thee, drawe me vnto him continually, that he at length may bring me thither to thee, where he sitteth at thy right hand: wherther is euorlasting life, enduring happy, for euer, wherther is perfect loue voide of all feare: wherther is one eternall day, and one desire of all: wherther is most soueraigne and certaine assurednes, and assured quietnes, and quiet ioyfullnes, and ioyfull happines, and happy euorlastingnes, and euorlasting blessednes, and blessed seeing and praising of the, being likewise endlesse where thou

with him, and he with thee, in communion of the holy Ghost liuest and raignest God eternally and euerlastingly, throughout all ages, tyme and generations. Amen.

*A most deuoute prayer to our Sauiour
I E S V S Christ.*

CHAPT. XVIII.

O Christ my God and hope, thou
louer of mankind,
The light, way, life and praise, of
those to life assign'd.
Behold thy bondes, and woundes,
thy crosse, death, and thy graue,
All which thou didst endure, vs sin-
ners for to saue.
Three daies being past, from death
thou didst arise againe,
And thy sadd freindes mad'st gladd,
who doubtfull did remaine.

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The fortieth day to heauen thou ascendid'st where before,
Thou did'st, do'st, and shalt liue, and
raigne for euer more.

Thou art my liuing and true God,
my reuerend Father, my louing
Lord, my great king, my good she-
pheard, my most holy helper, my most
faire beloued, my bread of life, my
Preist for all eternitie, my guide to
the heauenly countrie, my true light,
my most sacred sweetnes, my direct
way, my cheife knowledge, my pure
simplicitie, my peaceable amity, my
sure guardian, my best portion, my
perpetuall safetie, my immense mer-
cy, my most strong patience, my im-
maculate sacrifice, my sacred redem-
pſiō, my firme hope, my perfect cha-
ritie, my true resurrection, my life
euerlasting, my most happie vision &
reioyning, which shall neuer haue
ending

ending. I humbly desire, begg, and beseech thee, that I may walke by thee, attaine to thee, and repose in thee, who art the way, the truth, and the life, without which noe man can come to the Father. Thou truly art my desire my most sweete and gracious Lord. O brightnes of the heauenly Fathers glory, who fittest aboue the Cherubins, and beholdest the bottomeles pitts, being the true light, the enlightning light, the neuer failing light, on whom the Angells desire to looke. Behold my hart is in thy presence, dissolue the darkenes thereof, that it may be wholly replenished with the light of thy loue. Bestow thy selfe vpon me (o my God) giue me thy selfe. Behold (o Lord) I doe loue thee, and if it be to little, make me to loue thee more. I can-

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not guesse how much loue is sufficient to loue thee withall, that my life may runne forward in desire of being embraced of thee, neuer staying vntill it attaine to remaine hidden in the secret fauour of thy diuine maiestie: yet this I know o Lord, that it goeth not well with me, both within and without me, as often as I am without thee; for that I esteeme all manner of riches and aboundance besides thee, to be meere want and pouertie. Because thou onely art that good, which cannot be changed into better or worse: thou art he alone, who simplic art alone, to whom it is not one thing to liue, and an other thing to liue happily, for that thou art thine owne happiness: howbeit we that are thy creatures (to whom it is one thing to liue, and another thing to

to liue happily) ought to attribute both our whole life and liuing happily to thy onely grace and bountie. VVe therfore haue alwaies neede of thee, but thou neuer of vs, for albeit we weare not at all, yet nothing woulde be wanting to that good, which thou art. VVe therfore haue neede (o Lord our God) at all times to adhere to thee, that by thy continuall ayde we may be, able to liue soberly, iustly and religiously. True it is, we are drawn downarde by the burden of our humaine frailtie: but by the guift of thy grace we are inflamed, and are caried vpward, we burne, goe foward, we mounte vpward and making ascents in our hartes, we sing a graduall sōg, we are sett on fire through the good fire of thy loue, and goe foreward. But what maketh me now to soare vpp to the peace of Hierusalem? Because

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I reioyce at those things, which are
toulde me, VVe shall goe into the
house of our Lord. Our good desire
getteth vs a place ther, to the end we
affect nothing els but to remaine
there for euer. Seeing therefore we
haue noe permanēt citty during the
time of this life, but expect one heere
after, (because aslong as we liue in
this world, we are as strangers and
pilgrimes in a forraine countrie in
respect of thee o Lord) for that our
citty and habitation is in heauen: for
this cause I am accustomed (being
guided by thy grace) to enter into
the secrett closett of my hart, wher I
sing sōnetts of chaste loue vnto thee
my king, & my God, groaning forth
most greuious sighes in the place of
this my pilgrimage, where the dittie
of my songes are thy iustifications.
And calling Hierusalem to minde, I
doe dilate the senses and affections

of my hart in thinking thereof, in thinking (I say) of Hierusalem my countrie, of Hierusalem my mother, and of thee the ruler, the beautifier, the father, the defender the patrō the governour, the pastor, the chaste & durable delights, the constant ioy, and all the good thereof, yea farr more then can either be spoken or imagined, because thou art the onely Soueraigne, and true good : neither will I attende to any other thing, untill it shall please thee (my God & my mercy) to sett me at liberty from the deformitie of his my corrupt body, and being brought by thee to the peace of this my most deare mother (whither the first fruites of my soule are sent already) I may be reformed & confirmed in the same for all eternity.

*The distinction and difference betwene
that wisdom which is Gods
house, and that which
is diuine.*

CHAPT. XIX.

THis (o God) is that house of
thine, which is not built of any
earthly or heavenly substance that
is corporall, but is altogether spiri-
tuall and by participation eternall
for that it shall neuer growe to
ruine or decay, in respect that thou
hast erected it for all eternitie, thou
hast giuen a commaundement, and it
shall not passe away howbeit it is not
coeternall to thee o God, seing that
by creation it hath taken his begin-
ning. The first thing therefore crea-
ted is wisdom: yett not that wise-
dome, which is altogether coeternall
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and coequall to God the Father, by which at first all things weare made, and in whom at the beginning heauē & earth weare made: but that wisdom, which was created spirituall (to witt Nature) by contemplation of the light is become light. For that wisdom likewise (albeit created) is termed wisdom. Neuertheles there is as great difference betweene that supreme wisdom, which is the creator, & that, which is created, as is betweene the light, which doth enlighten, & that which is enlightned, or as is betweene iustice iustifying (which thou o God art) and iustice, which atiseth from our iustification. For we likewise (according to the testimonie of the Apostle) are termed the iustice of God the Father, in thee his sonne our Lord. Sithence therefore a certaine kind of wisdom was created before

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before all other things, to witt that
of thy chaste citty (Hierusalem) our
mother, which is aboue, and is free,
and to endure for euer in the heauē;
for this reason it hath beene created
a reasonable & vnderstanding soule:
But in what heauens? euen in those
which doe prayse thee which are the
heauens of heauens, because this is
the heaven of heaven prepared for
our Lord, And albeit we doe not find
anytime before this wisedome, which
was before the creatiō of time (being
indeede the first of all other crea-
tures) yet thou o eternall God the
creator of all things art before it,
from whom it hath taken his perpe-
tuitie & cōtinuance, of whom being
made, it hath taken his beginning,
though not beginning of time (be-
cause as yett time was not begun) yett
of his cōdirion and being: whereup-
pon it hath his being and beginning
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in that sorte from thee o Lord our God, as that it is plainely an other thing and altogeather different from thee, albeit we finde not any time either in it, or before it. Verily it is able at all times to see and contemplate thy face, neither doth it at any time looke aside from the same. VVhence it proceedeth that it remaineth stedfast without either chaunce or change. Neuerthelesse it is of it selfe subiect to mutabilitie, by which it woulde become darke and colde, were it not that being by great loue vnited to thee it did shine, and growe hote by thee, as it weare by the sunne at midde-day.

Finallie it is conioyned to thee the true, and truly eternall God with that chaste loue, as that, albeit it be not coeternall with thee, yett it cannot be seuered and seperated from

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from thee by any variation and mutation of time, but doth rest in the most true contemplation of thee alone. For that thou o Lord dost shew thy selfe to this thy house louing thee, (like as thou hast commaunded) neither doth it neede any thing els. Hence it is, that it doth not swarue, or goe aside either from thee, or from it selfe, but remaineth alwaies stable in the same state, by perpetually seinge thee the true light, by continually louing thee the chaste loue thereof.

O high and happy creature, most happy of all others, by being alwaies adherent to thy happiness. O happy and excessiue happy house, who hath thee, for her euermore lasting Lord, and light. Neither doe I finde any thing, which I thinke I may more fittly, call *calū cali Domino*,
F the

the heauen of heauen prepared for our Lord, then this thy contemplative house, being thy delight without defect, and without affection of departing vnto any other thing, being a pure minde most concordantly one, the established peace of the blessed Spiritts.

But these celestiaall thinges are alone in heauen, hence lett that soule whose pilgrimage seemeth ouer long (this life) try and see, if now it waiteth or noe to come to thee, if her teares are her foode, if now shee demande and desire this only thing, that shee may dwell in thine house all the daies of her life. And who, but thou (o Lord) art her life? And what are her daies, but thine eternitie? Like as thy yeares which shall neuer haue end. Heere therefore lett that soule, which is able, consider, and comprehend, how

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how much thine eternitie doth exceede all times, seeing thy house, which hath neuer been estranged & seperated from thee, albeit it be not coeternall to thee, yett by adhering perpetuallie, and continuallie to thee, it is free from all mutation of time, and being from time to time absorpt with the most chaste delight of thy loue, it hath neuer made shew of mutabilitie, by reason of thee, whose presence it hath enioyed perpetuallie, to whom it is conioyned in all affection, and amity. To conclude it is free from all variation, and multiplication of time, hauing neither time to come, which it may expect, nor time past, which it can remember.

*Heere man desireth, that this house
of God, vwill pray
for him.*

CHAPT. XX.

O Bright and beautifull house of God, I haue loued thy beauty, and the place of the habitation of the glory of my Lord God, the possessor and builder of thee. Lett on pilgrimage day and night sigh after thee, lett my hart long after thee: lett my minde thinke of thee, lett my soule desire to attaine to the blessed fellowship of thy felicity, I say to him, that hath made thee, that he vouchsafe to possesse me in thee, because he hath made both me and thee.

Nay rather doe thou speake to him doe thou entreate him to make me
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worthy to be pertaker of thy glory;
For albeit I doe not presume to de-
maunde by mine owne meritt, to be
admitted into thy sacred society, and
vnto thy wonderfull beauty, yett I
doe not despaire to obtaine the same,
by the meritt of his sacred bloud,
who hath redeemed me. Onely lett
thy meritts helpe me, lett thy most
holy and pure prayers, (which can-
nott but be effectuall in the sight of
God) succoure my sinfulness.

I haue gone astray (I confesse)
as a lost sheep, and my abroad here
hath been too to long, being cast
farr from the face of my Lord God,
into the darknes of this exile.
Vher' remaining expelled from the
ioyes of heauen, I doe dayly bewaile
with my selfe the calamities of this
my captiuitie, making great lamenta-
tiō, & in mournfull māner, sounding
forth a dolefull ditty, when I re-

member thee, o mother Hierusalem, whilst the feet of mine affections stand at the entrance of thy gates o holie and comely Syon not being yett admitted to behold thine inner partes wide open: but I hope one day to be brought vnto thee, on the shoulders of my shepheard, who hath built thee, that I may dance with thee, through that vnspeakable pleasure, wherewith they reioyce, who are with thee in the presence of God, and our Sauour; who in his flesh through the effusion of his bloud, hath made peace and pacified all thinges in heauen, and in earth. For he is our peace, vniting both in one.

VVho ioyning together two opposite walles, hath promised to bestow vpon vs in the same manner and measure the fullnes of thy felicitie, which consisteth in the fructiō
of

Jerusalem of him selfe for all eternitie: saying,
 They shalbe equal to the Angells of
 God in heauen: O Hierusalem the
 ever happy house of God, next after
 the loue of Christ, be thou my ioy &
 comforte, lett the sweete remem-
 brance of thy blessed name, be a so-
 lace to the sorrowes and heauines of
 my minde.

*Of the manifolde miseries, with
 which mans life is
 replenished.*

CHAP. XXI.

V Eilie o Lord, I am wonderfull
 wearie of this life, and painefull
 pilgrimage. This life is a miserable
 life, a fraile life, an vncertaine life, a
 laborious life, an vncleane life, a life
 mystres of miscreants, queene of such
 as are proude, full of miseries and er-

rours, not worthy to be termed a life:
 yea rather a death, in which we dy by
 sōdry sortes of death almost ech mo-
 ment of time, by the diuers defects of
 change & alteratiō. The time there-
 fore, which we liue in this world,
 how cā we truly call it a life? whō hu-
 mores puffle vpp, whom paines pull
 downe, whō heates doe parche, whō
 the aire maketh sick, whom reasting
 maketh fat, & fasting maketh leane,
 whom delightes make dissolute,
 whom sorrowes doe cōsume, whom
 pensiuenesse doth oppresse, whō se-
 curitie maketh dull, whom riches lift
 vpp and make stately, whom pouerty
 doth abase and make lowly, whom
 youth maketh to be magnified; old
 age to be crooked, whom sicknes
 weakeneth, & sadnes afflicteth. And
 close as it weare at the heeles of all
 these euills doth furious death come
 after, closing vpp the end of all the
 de-

lites of this miserable life
that fashion, as that being ended,
as if it had neuer been begunn.
albeit this liuing death, & dying
be replenished with these, & ma-
more miseries; yet (alas) it entrap-
th very many, by her flattering al-
rements, and noe lesse number by
r false promises of preferments.

And although it be soe apparently
se & bitter as that the blind louers
ereof cannot but see and perceiue
yett by reason of the golden cupp
hich it holdeth in her hand, it cau-
th an infinite number of fooles to
inke, & to be wholly drunke ther-
th. They therefore are happy, (al-
ough not many) who refuse her fa-
liaritie, who contemne her de-
thes transitorie, who abandon her
mpanie, least at length they runne
ruine and perdition, together
th her, that deceiued them.

Of the happines of that life, which
 God hath prepared for those
 that loue him.

CHAPT. XXII.

O Thou thrise happie life, which
 God hath prepared for those
 that loue him, a liuing life, a blessed
 life, a secure life, a peaceable life,
 a beautifull life, a cleane life, a chaste
 life, a holy life, a life voide of death,
 free from sorrow, a life without blemish
 or stain, without heavines, without
 vexation, without corruption, without
 out perturbation, without variation,
 and mutation; a life full of all beautie
 and dignitie: wher ther is noe aduersation
 facie to impugne vs, noe occasion
 giue to allure vs, wher charitie raigeth
 in perfection, hauing noe feare
 of any euill approaching; wher the

eternally day which is eternall, &
 which only minde and meaning of all,
 se God face to face is scene appa-
 rly, and with this bread of life
 soule is satisfied abundantly. O
 ed life it pleaseth me much to
 of thy brightnes & excellēcie,
 which hart is not a little delighted, whe
 those and those good thinges, which
 blessed in thee.

life, The more I thinke of thee, the
 chaster I loue thee, for that I am won-
 deathfullie recreated through the ve-
 at ble ment desire, and sweete remem-
 thournee of thee. It pleaseth me there-
 with to lift vp to thee the eyes of
 ation hart, to direct to thee the state of
 autie mind, to frame towarde thee the
 duerction of a freinde. Verily, it de-
 on deth me to speake of thee, to
 raise of thee, to write of thee, to
 feast here of thee: to reade something
 of thy glory and beatitude, and
 often

often in my hart to thinke vpon what I have read: that soe vnder the sweet shadowe of thy vitall ayre I may some sorte be free from the heate dangers, and sweates of this fraile brickle life, & being free, may a little rest my weary head, falling as weare asleepe in thy blessed bosome.

For this cause, I am accustomed to enter into the pleasant feildes of the holy scriptures, where I gather the most greene and wholsome hearbes of sacred sentences by writing them, I eat them by reading, chewe them by frequent meditation, and at length I doe swallowe them downe into the stomach of my memorie by recollection that by this meanes hauing tasted of the sweetness, I may the lesse feele the most miserable lifes bitterness.

O life most happy, o kingdom

truly

wh truly blessed, voide of death, neuer
wee to haue ending: wher time without
may a succession of ages is still the same:
eate wher one continuall day without in-
aile interchange of night knoweth nei-
a litt ther time past nor to come, where
g as the victorious souldier, being vnited
d be to those harmonious quires of An-
gells, doth singe to God without in-
ome termission a Canticle of the Cāticles
des of Syon;

Having his head adorn'd with an
eternall crowne,
By Christ th' eternall kinge, in
token of renoune.

O would to God, (my sinnes being
pardonned, and the burden of my
fraile flesh being forthwith laied
aside) I might enter into thy ioyes,
ther to finde euerlasting repose, and
might be admitted within the walles
of thy Citty, ther from the handes of
our Lord to receine a crowne of

tru G glory,

glory, to the end I might be placed
 to singe as one of that most sacred
 quire, that with those most blessed
 spiritts I might helpe to sounde
 forth the praises of my maker, that
 in presence I might contemplate the
 face of Christ my Lord and Sauour,
 and might for euermore behold that
 supreme, vspeakable, and incom-
 prehensible brightness and splen-
 dour: and thus being from the feare
 of death sett at libertie, I might re-
 ioyce for euer through the giift of
 perpetuall immortalitie.

*Of the happines of a holie soule de-
 parting out of this
 worlde.*

CHAPT. XXIII.

HAppie is that soule, which being
 sett at libertie from this earthly
 bodie, doth freely mount vpp to the
 heauenlie countrie. Shee is at rest &
 secu-

placed securitie, fearing neither death nor
adversarie. Because shee doth in-
cessantly see our Lord shining in
unde beautie, whom shee hath serued, and
that loved, and to whom at length shee
e the hath ioyfullie and happilie arrived.
our, Such shall be the greatnes of this her
that glorie and felicitie, as that noe time
om shall diminish it, neither shall any
len adversarie be euer able to bereaue
eare her of it. The daughters of Syon
t re have seene her, & esteemed her most
t of happie. The Queenes likewise & co-
cubines haue commended her: saying.
le- VVhat is shee that ascēdeth vp from
the desert, flowing with delights,
eaning vpon her beloued? VVhat is
shee, that commeth, rising vp as the
dawning of the day, faire as the
ing moone, chosen as the sunne, ter-
hly rible as the forefront of an armie
the set in battle aray? O how ioyfullie
& shee issueth forth, how shee hastneth

how shee runneth, when (as one
astonished) shee heareth her wel-
beloued saying vnto her: Arise, make
hast my loue, my doue, my beauti-
full one, and come: For winter is now
past, the raine is gone and departed
the flowers haue appeared in our
land: the time of pruning is come
the voyce of the turtle doue is heard
in our land: the figg tree hath
brought forth her greene figges
the florished vineyardes haue giue
theire sauour.

Arise my loue, my beautifull one
and come. My doue in the holis of
the rock, in the hollow places of the
wall; shew me thy face, let thy voyce
sounde in mine eares, for thy voyce
is sweete, & thy face comely. Come
o my chosen, my fairest one, and my
doue, come myne immaculate, and
my spouse, & I will place my throne
in thee, because I haue desired thy
beauty.

beauty . Come that thou maiest re-
 as on joyce with mine Angells in my pre-
 r we sence, whose company I haue pro-
 make mised thee long since . Come at
 beauti length after soe many dangers , and
 is now trauailes; enter into the ioy of thy
 started Lord, which none shall euer be able
 n ou to take from thee.

hear *A Prayer to the Saints, to succour vs*
 hat *in our dangers and ne-*
 igget *cessities.*
 giue

CHAPT. XXIV.

H Appy are you o blessed Saints of
 of th God, who haue already passed
 roye ouer the sea of this mortalitie, and
 roye haue deserved to arriue at the
 Com porte of perpetuall rest, peace and
 d my securitie: It is you that are without
 , and feare, and free from tempestes, re-
 arone joycing for euermore in that haven
 d thy
 auty

of happines. O you that are voyde
 care for your selues (by your cha-
 ritie I beseech you) haue a care of vs.
 you that are assured of your immor-
 tall glorie, be mindfull of our mani-
 fold miserie. For his sake I beseeche
 you, who hath chosen you, who hath
 made you such as you are: by behol-
 ding whose beautie you are satisfied
 by whose immortalitie you are be-
 come immortall, and as it were
 deified, by whose blessed sight you
 are for euer blessed. Be you alwaies
 mindfull of vs, and help vs miserable
 wretches, who remaine as yett in the
 sea of this wretcked world, tossed
 and fro with continuall stormes and
 tempests.

O you most faire gates, rayfed by
 God to that height of glory, help
 lying heere beneath like the vile
 pauemēt of this vale of miserie. Lend
 vs your hand, and lift vs vp on our

feet

fect, who lie groueling on the ground;
to the end, that being cured of our
infirmities, we may be made strong to
encounter our ghostly ennemie. I
beseech you to pray continuallie, &
with-out ceasing to make interces-
sion for vs wretched and carelesse
sinners; that by your prayers we may
be admitted into your sacred societie
without which we cannot possible
be saued: Because we are exceeding
fraile, and men voide of all force
and abilitie, or rather beastes subiect
to our owne flesh and sensualitytie; in
whom ther appeareth scarce any
token of vertue. Neuerthelesse ma-
king profession of Christianitie, we
are caried and vpheld by the woode
of Christs crosse, sayling by help of
the same as in a shipp through this
great and spacious sea; wher ther
is an innumerable multitude of
thinges that creepe, wher ther are
liuing

liuing creatures both small & great,
wher ther is a most feirce and cruel
Dragon, alwaies ready to deuoure
vs, wher ther are those gastly gulfes
Scylla and Charybdis, and other in-
numerable perillous places, in which
those that are doubtfull in the faith
and take not heede, doe suffer
shipwrack and are drowned. Pray
therfor; o yee holy Saints, pray to our
Lord for vs; o all you troupes and as-
sembles of the blessed pray for vs,
that being aided by your meritts and
intercession we may deserue to at-
taine (our shippe and marchandise
being in safety) to the haven of per-
petuall happines, and quietnes: of
continuell peace, and securitie which
shall neuer cease.

*The Soules desire to attaine to the
heavenly city Hieru-
salem.*

CHAPT. XXV.

O Mother Hierusalem, thou sa-
cred city of, God, thou dearest
house of Christ, my hart doth loue
thee, and my mind doth exceedingly
longe after thy beautie. O how glit-
tering, how glorious, how generous
art thou. Thou art altogether faire,
there is noe spott in thee. Triumph
and be gladd o faire daughter of the
prince, for that the king, (even he
that surpasseth all the children of
men in beauties excellencie) hath
desired thy fauoure, and hath been
enamoured of thy beautie.

But what is thy beloued more than
the other beloued o thou that art

most beautifull, My beloued is white
and ruddie, chosen of thousands. As
the apple tree among the trees of
the woodes, soe is my beloued
amongst the sonns of men. Behold
I sitt ioyfull vnder the shadowe of
him, whom I haue desired, and
his fruite is sweete vnto my throat.
My beloued hath putt his hand
through the hole, and my bellic hath
trebled at his touch (*Cant. 5.*) In the
night season in my bedd, I haue
sought him, whom my soule loueth,
I haue sought and founde him. I doe
holde him, and will not lett him
goe, vtill he bring me into his
house, and into his bedd-chamber o
my most gloriouse mother. For there
thou wilt graunt me to suck of thy
breasts more perfectlie and aboun-
dantlie, and I shalbe in that manner
satisfied with that vnspeakable
plentie, as that I shall not hunger

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or thirst any more during all eternitie . O how happie will my soule be, yea happie euerlastingly if I shall meritt to behold thy glorie, thy felicitie, thy beautie, thy gates and walles, thy streetes, and manifolde mansions, thy most noble citizens, and thy most puissant king sitting in his magnificence. Because thy walls are built of pretious stones, thy gates are composed of the rarest pearles, thy streetes paned with most pure golde, in which Alleluia is ioyfullie and continuallie songe to God. Thy mansions (which are many) are founded vpon fower-square stones, built of Saphires, and covered ouer with tyles of golde, into which none doe enter but such as are cleansed, none doe dwell that are defiled. Thou art beautifull & pleasant in thy delightes o Hierusalem our mother.

None of those thinges are suffered
 or seene in thee, which we suffer &
 see in this vale of miserie. In thee
 there is neuer any darkenes, or night,
 or any change of time. The light that
 shineth in thee proceedeth neither
 from lampes or candles, nor from
 the moone, nor from the brightnes
 of the starrs, but God of God, the
 light of light (euen Christ) the sunne
 of iustice giueth light in thee. The
 white and immaculate lambe is thy
 most cleare and beautifull light; Thy
 sunne, and brightnes, yea thy whole
 happines doth consist in the contem-
 plation of this thy king, surpassing all
 others in fairenes. Euen the king of
 kinges himselfe in the midst of
 thee keepeth continuall residence,
 compassed about with his seruants.
 There are the quires of Angells
 singing hymnes, there are the com-
 panies of the heauenly citizens.

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There is celebrated the sweete solem-
 nitie and feaste of all such as returne
 from this sorrowfull pilgrimage vnto
 thy most ioyfull rest. There is the
 foreseeing asseembly of the Prophetes.
 There is the mysticall number of the
 twelue Apostles. There is the inuin-
 cible armie of innumerable Martyrs.
 There is the reuerend compa-
 nie of holy Confessors. There are
 the true and perfect Monkes. There
 are the sacred Virgins, and other
 holy woemen, who haue ouercome
 all worldly pleasure, and likewise the
 weakenes of their owne nature.
 There are those blessed boyes and
 girles, who haue surmounted their
 tender yeares by their mature man-
 ners. There are the sheepe and little
 lambes, who (as from a wolfe) haue
 now escaped from the intangling
 snares of the pleasures of this life.
 All these reioyce and triumphe in
 their

theire proper places, differing each one from an other in degree of glorie, but being all alike in excellence of gladnes. Ther charitie raighneth in full perfection, because God is all in all vnto them, besides whom they desire nothing: whom they eternallie doe behold, and by continuallie beholding him doe continuallie burne in his loue: whom they alwaies doe loue, and by loving doe prayse, and by praying doe loue: theire whole exercise and all they have to doe being nothing els but to praise God everlastinglie, without any wearinesse without any difficultie. Happie weare I yea happie indeede for all eternitie, if after the separation of my soule from this my bodie, I might be admitted to heare those Canticles of celestiall melodie which are sung in the
praise

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raife of the euertlasting King by
the citizens and troupes of Saints
of that heauenlie countre. Happie
I say, yea exceeding and excessiue
happie weare I, if I (poore vn-
worthie wretch) might be thought
worthy to sing, and in my turne
to intone those celestiaall Canticles:
if I might be neare vnto my king,
my God and my capitaine, and
might behold him in his glorie,
even as he vouchsafed to promise
vs, when he sayed. O Father my
will, and desire is, that those, which
thou hast given me, be with me,
that they may see my glorie, which
I had with thee, before the crea-
tion of the world: And in an other
place Hethat ministreth vnto me, lett
him followe me: and wher I am, ther
likewise shall my minister be: And
agaue: Hethat loueth me, shalbe
loued

loued of my Father : and I will love
him, and will shewe my selfe vnto
him.

*A hymne of the glory of Paradyse
composed by the blessed Peter Da-
mian Cardinall of Ostia, taken
out of the sayings of
S. Augustin.*

CHAP. XXVI.

VNto the spring of endlesse life,
My fainting soule doth thirst.
Full faine the cloisture of her flesh
VVith speede shee wisheth burst.
Shee seekes, shee sues, shee striues
Her countrie to obtaine, (exiled
VVailing that nothing heere shee
But miserie and paine. (findes,
Contemplating the glory which
Shee, when shee sinned, lost, (more,
Her woes encrease, her greife the
To

will loe To think how deare they cost.
 e vnt who can vtter, with what ioy
 That happy peace delights;
 Ther Pallaces stand statelie reard,
 radye Vith liuing margarites?
 Da- With gold the loftie turrets shine,
 en And chambers glitter bright,
 And all the frame with onely gēms,
 And pretious stones is dight,
 he streets, the citty out, are pau'd
 V Vith golde, as Christall, cleen;
 Ther dirt nor rayes, nor dūge an-
 fe, Nor any filthe is seen. (noyes,
 irst. Wormie winter, scorning sommer,
 h Come neuer there to braule:
 irst. Rose-flowers spring continuallie,
 riuers V Vith Spring continuall,
 lillies still white, and saffron ruddie,
 And balsame sweating growes:
 les, Meades alwayes greē, corne alwayes
 And honie in riuers flowes. (grown,
 re, Sweet spices breath out fragrant smells,
 the Rich liquors, and perfumes;
 To Faire

Faire orchards overshadowed stand

VVith fruit, that nere consumes
Noe varying course of Sunne or
Moone,

Or Starr, comes ther in sight:
The Lambe is to that happie curtie
A neuer setting Light. (ther,

Nor Night, nor Morne, nor Time is
But a continuall day; (Sunnes,
VVhere Saints in glorie shine like
And glittering beames display.

In triūphs crown'd, together they
VVith ioy conubilate, (foe,
And th' battells of theire vāquish'd
Secured now, relate. (spott,

Purg'd cleane from either blott, or
They grudg of flesh feele none:
For flesh made now spiritnall,

VVith th' Spirit grees in one.
Abounding with vntroubled peace,
Noe scandalls them annoy:

VVho freed from mutabilitie,
Theire center reinioy. Truth,
VVher now they present see that

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VVhich mortall eyes nere saw;
And from the everlasting Spring,
A liuing sweetnesse draw.
VVher ere they goe they still retaine
The same vnaltered state;
Faire, liuely, cheerefull, subiect to
Noe change of Chance, or fate.
VVhose health, no sicknes doth decay
VVhose youth, noe age doth wast;
VVhose being without passing is,
For Passing nowe is past. [rich still,
They spring, they bloome, they flou-
From all corruption free;
Mortalitie is swallowed vp.
By Immortalitie. (knowe;
VVho knowing him, who all doth
Can ignorant not be;
VVho in ech others parent breasts
All inmost secrets see. (will;
The same they will, the same they
One mind's the same of all: (paines
Thoughl.' cording to their seuerall
Their guerdon's seuerall.

Thus

Thus what's an others, Charitie
By loue soe makes her owne;
That what is proper t'euerie one
To all is common growne.
VVher ere the bodie's: th'Eagles ther
Are duely congregated:
And with it are those blessed Soules
And Angells recreated.
One bread both countrie Cittizens
Doth feede: one breade they craue,
Still hungrie, and yet alwayes full,
Scill wishing what they haue.
VVhom noe satiety doth cloy,
VVhom hunger doth not bite,
VVith appetite they euer eate,
And still haue appetite.
Ther the melodious-singing Voyce
New harmonies concerts
Theire eares are lull'd with sweetest
Of rarest instruments. (sounds
To him, by whō they cōqnerd haue,
Due prayses ther they sing.
O happie Soule? who present dost
Behold

Behold soe greate a king:
 And frō thy lostie throne suruiew'st
 The vnder-wheeling globes,
 The Sūne, the Moone, & all the hea-
 In starre-bespangled robes. (uens
 O Christ (the Palme of VVarriers)
 Vouchsafe me of thy pittie,
 To make me, when I end my warre,
 A free-man of this citry.
 Graunt me, among these cittizens,
 Thy bounties to partake:
 Meane while assist me with thy
 A happy fight to make. (ayde,
 That warring out my time, the rest
 In quiett I may spend,
 And for my guerdon thee enioy,
 For euer without end.

Amen.

The

*The continuall praise of the soule,
through the contemplation
of God.*

CHAPT. XXVII.

MY soule blesse thou our Lord,
and all thinges that are within
me, his holie name. My soule blesse
thou our Lord, and forget not all
his benefitts. Blesse yee our Lord all
his workes, in euerie place of his
dominion, my soule blesse thou our
Lord. Let vs praise God, whom
the Angells extoll, the Dominations
adore, in whose presence the po-
wers doe tremble, to whom the
Cherubins and Seraphins with a
loude voice doe incessantly sing,
Holy, holy, holy. Let vs ioyn
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God ioyn
our ioyn

our voyces to the voyces of the ho-
 lie Angells, and with them to the
 innermost of our poore power,
 praise this our common Lord and
 maker. It is they indeede, that
 praise our Lord purely and inces-
 santly, who are wholly giuen to the
 contemplation of his Diuinitie, not
 beholding him as it weare in a mi-
 rour, or in obscuritie, but face to
 face and apparently. But who is
 able to imagin or expresse, in what
 manner that innumerable multitude
 of blessed Angells and Saints doe
 carrie themselves in almightie Gods
 presence? VVhat everlasting con-
 tent thy receiue by seeinge God?
 What ioy without defect? VVhat
 delightfull heate of burning affe-
 ction without any affliction? VVhat
 desire they haue of the sight of
 God ioyned with fulnes; and a ful-
 nes ioyned with desire: in whom
 neither

neither desire causeth paine , nor fulnes loathing . How by adhering to the cheife beatitude they are become blessed . How by being vnited to the true light they are become light . How by continuall contemplation of the immutable Trinitie , they are now noe more subiect to mutabilitie .

But when shall we be able to comprehend the greatnes of the dignitie of Angells , fithence we cannot finde out the nature euē of our owne soule ? VVhat kind of creature is this , who hauing power to giue life to the body cannot (as it woulde) containe it selfe in thinking of such things onely as are holy ? VVhat kind of creature is this , that is so strong , soe weake , soe little , soe great , that searcheth into the se

cret

ments of God that are hidden, and
ascendeth vp to the contemplation
of those things that are in heaven?
And by subtiltie of vnderstanding,
being knowne to haue founde out the
knowledge of soe many artes and
sciences for the commoditie of
man? VVhat kind of creature is
this, that knoweth soe much of
all other thinges, and yett is al-
together ignorant of the manner
of its owne beginning. For albeit
certaine doubtfull thinges haue
been written by some concerning
the originall thereof, yett we finde,
that it is a certaine intellectuall spi-
rit, made by the power of God the
creator, liuing eueringlastingly, if it
be considered in it owne manner:
giuing life to the mortall bodie,
which it doth sustaine, subiect
to mutation, subiect to obliuion,

H

som-

somtimes fearefull, at other times
ioyfull. Loe heere a thing most wor-
thy of admiration. O God the crea-
tor of all thinges, who is incompre-
hensible and vnspeakable, we reade,
speake, and write (without any am-
biguity) thinges surpassing high,
and wonderfull : but those thinges
which we say of the Angells &
soules of men, we cannot soe
manifestly proue and confirme.
But lett my minde omitt to think
on these thinges, and passe be-
yonde what loeuer is created,
lett it runne, and ascende, and
flie, and soare aboue them all,
lookinge stedfastlie with the eies
of faithe (as muche as is possi-
ble) on him that hath created
all thinges. For this cause, I will
make (as it weare) stepps or
stayres in my hart, and by them I
will

will ascende vnto my soule, and from my soule vnto my vnderstanding, and from thence vnto God, who remaineth aboue ouer my head.

Whatsoever is seene visiblie, whatsoever likewise is imagined spiri-
tually, lett be remoued farre of with a strong hand, from the sight of my hart and minde: that my sole vnderstanding walking in all puritie & simplicitie may speedily come to the Creator himselfe of Angells, soules, and all other thinges. Hap-
pie is that soule that leaueth these thinges that are heere beneath, and loueth those aboue; who placing the seate of her habitation in thinges hard and difficle, doth from the high rockes contem-
plate the sunne of iustice with the eyes of an Eagle. Because
H a ther

ther is nothing soe faire & pleasing,
as with the velle of the vnderstan-
ding, and harts affectiō to looke vp-
pon I a s v s alone, and after a man-
ner vnspeakable, inuisible to see
him, that is inuisible: and by this
meanes to taste a more sweete de-
light then that of this life, and to be-
hold a brightnes more cleare, then
that which we see heere, for that the
light of this present life, which is
enclosed in a certaine place, and by
the interruptiō of the night is chan-
ged and ended after a certaine space,
being common to vs with wormes
and beastes, in comparison of that
high and heavenly light, is rather to
be tearmed night, then light.

¶ What

What it is after a certaine manner, to
see and comprehend God: and what
opinion we ought to have
of him.

CHAPT. XXVIII.

ALthough God the most supream
and vnchangeable essence, the
true and neuer failing light, the
light of Angells cannot be seene by
any mortall man during the time of
this life (this being the onely re-
warde & guerdon reserued by God
for the Saints in heauen) yett neuer-
thelesse to beleive, and vnderstand,
to feele, and feruently to affect the
same, is after a certaine manner to
see and comprehend him. Lett our
voice therefore be heard aboue the
Angells, and lett man contemplate
God with all attention, and with

H ;

the

the best wordes he can, singe praises
vnto him. Because it is a thing verie
meet, (which iustice it selfe doth
seeme to require) that the creature
doe praise his creator: yea the mo-
tiue that moued him to create vs was
noe other, but that we should praise
him, albeit he needeth not our praise
or commendation.

And indeede God is a vertue that
cannot be comprehended, needing
nothing, of himselfe sufficient. Our
Lord God is great, and great is his
power, and of his wisdom ther is
noe number. Our Lord God is great,
and exceeding worthy to be prai-
sed. Let our soule therefore loue him,
our tongue talke of him, our hand
write of him, and in these sacred ex-
ercises let the minde of euery faith-
full Christian wholly employ it selfe.
That man certainly that is full of
the love of God

desires, whose delight is in
ceaseles meditation, may daily be
refreshed with the most sweete and
delicious dishes of this celestiall con-
solation: to the end that being
filled with this supernall fodde, he
may praise with a loude voice, and
with the whole force and affection
of his hart: with spirituall ioy, and
most ardent desire, speaking vnto
God after this manner.

*A Prayer shewing the manifold
properties and attributes of
God.*

CHAPT. XXIX.

O God most high, most good,
omnipotent, most mercifull, most
secret, most present, most
faire

faire and most forcible, stable and
 comprehensible, seeing all things
 yett invisible; changing all things
 yett immutable, immortall, without
 place prefixed, without limitt, with-
 out circumference, altogether in-
 finite, inestimable, ineffable, inscrib-
 able, without motion of himselfe, yet
 movinge all thinges, vnsearchable, and
 unspeakeable, dreadfull & terrible,
 to be honoured and feared, reuerenced
 and respected: neuer newe, nor euer
 old, making all thinges, neuer decreas-
 ing, making proude men old, euen when
 they wot not of it, alwaies doinge the best
 alwaies restinge, beaping vp without
 out hauinge neede, beariinge downe
 thinges without beinge burdned, of
 filling all thinges without beinge
 included; creatinge, protecting all thinges
 nourishing, and doinge good to all
 thinges: seeking, albeit nothinge
 wanting vnto thee, louinge without ceasinge

being afflicted, ieaious, yet resting
 assured. It repenteth thee, and yet
 thou art not grieued, thou art angry;
 and yet art quiet, altering what
 thou hast don, but not thy de-
 termination. Thou takest what
 thou dost not finde; hauing neuer
 lost any thing. Thou reioycest in
 gaine, although thou weare neuer
 needy. Albeit thou weare neuer
 covetous, yet thou exactest vsury.
 To whom we remaine alwaies in-
 debted, even when we giue more
 than is required. But who is there,
 doing thus, hath any thing, not thine? Thou
 wilt not debts being indebted to man
 age him, and forgivest debts thereby
 doing nothing. VWho alone giueth
 life to all things, who hast created
 all things, who art every where,
 and yet wholly every vther, who
 canst not be felt, but canst not
 be seen, who art not where
 thou art.

wanting, and yet art farre distant from the thoughtes of wicked men. VVho art not there absent, when thou art farre distant, because when thou art absent by grace thou art present by reuenge. VVho dost touche all thinges, but not all alike. For some thou dost touche, thereby onely giuing them a being, without giuing them either life, feeling, or reason; Others thou dost touche, thereby giuinge them being and life, yet without either feeling or reason. Others againe thou dost touche, thereby giuinge them being, life, and feeling, yet without the use of reason. And lastly thou dost touche others, giuinge them being, life, feeling, and reason. And albeit thou art neuer contrarie to thy selfe, yet neuertheles thou dost touche thinges of a contrarie nature.

Who art not there absent, when thou art farre distant, because when thou art absent by grace thou art present by reuenge.

Who dost touche all thinges, but not all alike.

Others thou dost touche, thereby giuinge them being, life, and feeling, yet without the use of reason.

Who art not there absent, when thou art farre distant, because when thou art absent by grace thou art present by reuenge.

Who dost touche all thinges, but not all alike.

Others thou dost touche, thereby giuinge them being, life, and feeling, yet without the use of reason.

a contrarie manner; who at
 times art enerie where present,
 yet canst hardly be founde.
 Whom we followe standing still,
 we cannot ouer take. VVho dost
 enuine all thinges, fill all thinges,
 enuon all thinges, surmounte all
 thinges, and sustaine all thinges.
 Neither dost thou lustaine on one
 side, to be surmounted on an-
 other: neither dost thou fill on
 one side, to be environned on an-
 other: but by environninge thou
 dost fill, and by filling thou dost en-
 uine, surmountinge by sustayning,
 and sustaining by surmounting.
 Thou teachest the hartes of the
 world without sounde of wordes.
 Thou teachest from one end to an-
 other forcibly; and disposest all
 things sweetely. VVho art not ex-
 pressed by places, nor changed by
 places. Neither dost thou come and
 goe,

goe, but dwellest in that inaccessible light, which neither is, nor can be
 seene by any mortall wight. And thou remaining quiet in thy selfe, thou
 dost environ the whole worlde eu-
 erie where, being absolutelie whole
 euerie where: Thou canst not, be
 cutt or cleaft, because thou art true
 one, not deuided into partes, be-
 cause thou dost wholly rule, fill, beauti-
 and possesse euery thinge contained
 in the whole worlde. Soo great
 the vnmeasurable depth of this im-
 mense mysterie, as that the harte
 man cannot conceiue it, nor tongue
 of Oratour declare it, neither are
 the huge sermons, & ample volum-
 of innumerable libraties able
 expresse it, if soe many bookes we-
 re written, as with them euery
 whole worlde, might be filled, yet
 thy maruailous knowledge could
 not be vnfolded, because thou
 altho

incomprehensible, vnspokeable, and noe
way to be described either in
wordes or writing, who art the fou-
ne of diuine brightnes, & the Sūne
of eternall happines. For thou art
great without quantitie, & therfore
infinitelie great; thou art good with-
out qualitie, and therefore truly and
cheifelie good: neither is any one
good, but thou alone, whose very will
is the deede dōne, whose pleasure
is reputed for power. VVho hast crea-
ted all thinges of nothing by thine
only worde, making thē volūtari-
ly of thine owne accorde. VVho hast all
creatures in thy possessiō, hauing noe
need of thē, & dost rule & gouerne
thē without any wearines neither is
ther any thing whatsoeuer (either in
thinges aboue, or thinges beneath)
that can disturbe the settled order of
thine Empire. VVho art in all places
without situatiō of place, & art every
where

present without situation and motion. VVho art not the author of any euill; neither art thou able to doe euill, although thou art able to doe all thinges. It neuer repēteth thee of anything, which thou hast dōne, neither art thou at any time moued wth any perturbation of minde, neither woulde it be any losse vnto thee, although the whole worlde shoulde runne to ruine.

Thou dost not approve or cōmaunde to be donne any sinfull or abominable action: neither dost thou euer lie, because thou art the eternall veritie. By whose onely goodnes we are created, by whose iustice we are chastised, by whose mercy we are redeemed. For neither any of the celestiall orbes; or the element of fire, or the globe of the earth, or any other sensible creature ought to be adored with diuine honour, which is onely
due

due to thy diuine power: who art
that which thou art truly and really,
not any way subiect to mutabilitie.
To whom cheifely doth belong that
which the Grecians doe call *On*, the
Latines *Ens*: which is asmuch as if
they should say; That thou art nowe
the same, which thou ware heereto-
fore, and shalt be still the same both
nowe, and euermore. These and
many other thinges hath our holy
mother the Church taught me, of
whom (by help of thy grace and fa-
uour) I am become a member. Shee
indeed hath taught me, that thou
(who art the one onely true God) art
neither corporall nor passible. And
that noe parte of thy substance or na-
ture is either made or composed or able
by any meanes to be violated or chā-
ged. wherfore it is most certaine, that
thou canst not be perceiued by cor-
porall eyes, neither was it ever possible

For any mortall creature ; to beholde thee in thy proper essence & nature. Hēce it appeareth plainly , that we (after this life is ended) shall by the same meanes see thee , by which the Angells doe now beholde thee ; although indeede even they themselves cannot comprehend thee , as thou art. In conclusion the omnipotent Trinitie is not entirely knowen, to any other, saving to thee alone.

*Of the vnitie, and pluralitie of
personnes in God.*

CHAPT. XXX.

BVt thou (o God) who art one in diuinitie, multiplied by pluralitie of personnes, canst not by any number be nombred , and therefore not able by any measure to be measured, or by any ballances or weightes to be

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be ballaced or weighed. Neither doe we pretende or take vpon vs to declare the originall & first beginning of this soueraigne goodnes, which thou art, frō whom, by whom, and in whom all thinges haue their being; onely in respect of the participation which we haue with the same, we speake all the good thereof which we ca. For thy diuine essence hath alwaies beene, and is at this present voide of matter, but not of forme, to witt of forme not formed, but the former of formes, being the fairest of all other formes; the which albeit thou dost putt (as it were a scale) to each senerall thing, yet doubtlesse thou dost make them different from thy selfe, noe alteration of encrease or diminution hapninge vnto thee by the same. For whatsoever is in the nature of creatures, is thy creature. O God one onely Trinitie and a threefold

Vntrie, whose omnipotencie doth
possesse, rule, & fill all thinges which
it hath created neuerthelesse we doe
not say that thou dost fill all thinges,
as if they did containe thee, seeing
they are rather contained in thee,
neither doe we say, that thou dost
fill them all particularlie: neither is
it lawfull to thinke, that euerie crea-
ture accordinge to the greatnes of
his capacitie doth containe thee,
that is the greatest more, and the
least lesse, sithence thou art in them
all, or they all in thee. VVhose
omnipotencie comprehendeth all
thinges whatsoeuer, neither can any
man finde meanes to escape thy
power; loe that he, with whom
thou art not appeased, will not be
able to gett away when thou art of-
fended: as it is written. Neither
from the East, neither from the
VVest, neither frō the desert moun-
taines,

taines, because God is iudge. And in
an other place. VVhither shall I goe
from thy spirit, & whither shall
I flie from thy face? VVherfore the
immensitie of thy diuine greatnes is
such, as that we may perceiue that
thou art within all thinges, but not
included, without all thinges, but
not excluded. Thou therefore art
within all thinges, to the end thou
maiest containe them; and thou art
without all thinges, that by the im-
mensitie of thy innironninge great-
nes thou mayest include them. By
this therefore, that thou art within
all thinges, it appeareth that thou
art their creator, and by this that
thou art without all thinges, it is ma-
nifest that thou art their gouernour
And least all thinges which thou
hast created should be without
thee thou art within them: and

to the end all things might be included in thee thou art without thee, not by any locall greatnes, but by thy powerfull presence: who art euery where present, and all things are present to thee although these things are knowen to some, yet not to all. VVherfore the inseparable vnity of thy nature cannot admitt personnes, that may be separate; for as thou art Trinitie in vnity and vnity in Trinitie; soe likewise thou canst not admitt separation of personnes. True it is, that those personnes are sometimes named seuerallie and alone by themselves; that by this thou mightst giue vs to vnderstand (o diuine Trinitie) that thou art inseparable in personnes. that thou mightst declare, that thou hast noe name in any of the three personnes, which may not be referred vnto an other, according to the rule
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Relation. For as the Father is referred to the sonne, and the sonne to the Father: euen soe the holy Ghost is most trulie referred to the Father and the Sonne. VVherefore those names which doe either signifie substance, or personne, or power, or cence, (or whatsoeuer is properly called God) doe equallie agree to all three personnes: as for example, God, great, omnipotent, eternal, and all thinges els, which are saied of thee our God. There is not therfore any name of nature, soepeculiare to thee alone (o God the Father) as that it cannot be applied either to the Sonne, or the holy Ghost. VVe say (o Father) that thou art naturallie God; in like manner the Sonne is naturallie God, and the holy Ghost is naturallie God: and yett there are

not three Gods, but naturallie one
only God the Father, the Sonne, and
the holy Ghost. Thou therefore o
sacred Trinitie art God inseparable
in personnes, and oughtest spiritual-
lie to be vnderstoode, although
thou hast some names, which are se-
parable or distinct in wordes, be-
cause in names which signifie thy
nature, thou dost not by any meanes
admitt the plurall number. And in-
deede this is a plaine prooffe that
the personnes in the sacred Trinitie
(which is one onely true God) can-
not be deuided, because the name of
euerie personne, hath respect vnto
another personne: If I name the Fa-
ther, I shewe the Sonne; if I mention
the Sonne, I make mention of the
Father; if I speake of the holy Ghost,
it is of necessitie to be vnderstoode
that he is the holy Ghost of some
other persons to witt of the Father
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and the sonne. This truelie is the true faith, proceedinge from sounde doctrine. This is certainly the Catholique and certaine true beleefe, which God by his grace hath taught me in the bosome of our holy mother the Church.

*A Prayer to the sacred
Trinitie.*

CHAPT. XXXI.

MY faith therefore (o Lord.) which for the attaininge of my Saluation, thou hast giuen me, doth call and crie for help vnto thee. Because a faithfull soule doth liue by faith, layinge holde on that nowe by hope, which it shall heereafter haue in effect. My chaste conscience (o my God) doth crie vnto thee, as

alsoe the sweete loue of my faith and beleife, which thou hast brought to the knowledge of the true light, the darkenes of ignorance being by thee putt to flight; the which likewise thou hast withdrawn from the worldes sonde bitternes, making it pleasant and sweete vnto me, by bestowing vpon me the charitie of thy sweetnes. The cleare voice and vnfained affection of my faith and beleife (o blessed Trinitie) doth crie for helpe vnto thee; the which it hath pleased thee to illuminate from time to time with the light of thy grace nourishing it euen from mine infancie; and causing it to encrease; hast by the documents of our holy mother the church setled and confirmed the same in me. To thee I crie o happie, blessed, and one onely glorious Trinitie

the

the Father, the Sonne, and the holy Ghost; God, Lord, comforter, charmer, grace, communication, the begetter, the begotten, that begetteth againe. The true light, proceeding from the true light, the true enlightning. The fountaine, the floude, the watering. From one all things, by one all things, in one all things. From, whom, by whom, in whom all things. The liuing life, the life proceeding from the liuing life, the giuer of life to the liuing. One from himselfe, one from an other, one from both. Being from himselfe, being from an other, being from both. The Father being true, the Sonne being the truth, the holy Ghost being likewise the truth. Wherefore the Father the Sonne, and the holy Ghost is one onely essence, one vertue, one goodnes, one onely happines. From whom
by

by whom, and in whom all things
are happie, what thinges soeuer are
happie.

*That God is the true and soueraigne
life.*

CHAPT. XXXII.

O God the true and soueraigne
life, from whom, by whome,
and in whome all thinges doe liue,
what thinges soeuer doe truly and
happilie liue. O God the true and
soueraigne bountie and beautie, from
whom, by whom, and in whom all
thinges are good and beautifull,
what thinges soeuer are good and
beautifull. O God, whose fa'rthe doth
raise vs, whose hope doth releiue vs,
whose charitie doth vnite vs. O
God

God, who commaundest that we
shoulde aske thee, workest meanes,
that we may finde thee, and openest
to him, that doth knock and call
vnto thee. O God, from whom to
be auerted, is to fall; to whome to
be conuerted, is to rise; in whom to
remaine is to be immouecable. O
God, whom noe man looseth, vnlesse
he be deceaued; whom noe man see-
keth vnlesse he be admonished;
whom noe man findeth vnlesse he be
vndefiled. O God, to knowe whom
is to loue, to serue whom is to raigne,
to praise whom is the soules ioy and
saluation. I praise, blesse, and adore
thee with my lipps, and harte, and
with all the force I haue, rendring
thanks to thy mercie & bountie, for
all the benefites, which I haue recei-
ued frō thee, & singing vnto thee the
hymne of thy glorie holy, holy, holy.

To

To thee I cry (O blessed Trinitie
beseeching thee, that thou wilt
vouchsafe to come into me, and
make me a temple fitt to receaue
thy maiestie. I beseech the Father
by the Sonne; I beseech the Sonne
by the Father, I beseech the
holy Ghost by the Father and the
Sonne, that all my sinnes and imper-
fections may be removed farr from
me, and all holy vertues may be
planted in me.

O God of infinite power and
might, of whom, by whom,
and in whom all things visible, and
inuisible were created, who do
environ thy workes without, and
replenishe them within: who do
cover them above, and sustaine
them beneath; protect me the
worke of thy handes hoping in
thee, and hauing my whole con-
fidence

infinite in thy onely mercy . Pre-
sente me (I beseeche thee) heere
and euery where, nowe and euer,
within and without, before and
behinde, aboue and beneath, and
on euery side, that noe place in me
may be founde open to the assaults,
and snares of mine enemies . Thou
art God almightie, the keeper and
defender of all those that trust in
thee: without whom noe man is
secure, noe man is free from dan-
ger. Thou art God, and there is
noe other God but thee, either in
heauen aboue, or on the earthe
beneathe, who dost great and mar-
uylous thinges vnknown and in-
scrutable, in number infinite and
innumerable . To thee therefore
doth truly belong all glory, power,
and praise. To thee all the holy An-
gells, the heauens, and vniuersali
powers

powers doe singe songes of thank
giuinge, founding forth thy praye
without ceasinge, as creatures of
theire creator, as seruants to their
maister, as souldiers to their Prince
and gouernoure. Finallie every
creature, & euerie spiritt doth mag
nifie and extoll thee, o sacred and
insepatable Trinitie.

The praises of Angells and men.

CHAPT. XXXIII.

TO thee all holy & humble men
of harte, to thee the spirits and
soules of the iust, to thee all the cele
stiall cittizens, & euerie order of the
heauenlie hierarchie doe singe and
founde forth praise and honour
euercastinglie, in most humble man
ner fallinge downe, and adoring
thee. Those celestiall citrizens

Lord

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Lord) doe praise thee with much ho-
noure, & magnificēcie. Man like wise
doth extoll thy power, cōtaininge in
himselfe a greate parte of ech other
creature. I my selfe alsoe, albeit a
poore and miserable sinner doe de-
sire to praise thee with greate deuo-
tion, & do wishe that I coulde loue
thee with most ardent affectiō. O my
God, my life, my strēgth & my praise,
giue me grace to praise thee. Giue
light vnto my harte, and wordes vnto
my mouth, that my harte may thinke
of thy glorie, and my tongue may all
the day longe singe & sounge for the
thy praises. But because thy praise is
not seemely in my mouthe that am a
sinner and a man of vncleane lipps,
cleanse my harte (I beseeche thee)
from all vncleanlinesse of iniquitie,
sanctifie me within and without
(O sanctifier omnipotent) and
make me worthy to praise thee.

Receiue

Receiue graciouslie, and take in good
 parte this sacrifice of my lipps, which
 I offer thee with my whole harte &
 affection, and graunt that it may be
 acceptable in thy sight, and ascende
 vnto thee, as an odore of sweetnes.
 Lett thy holie remembrance, and thy
 most blessed sweetnes possesse my
 whole soule, drawinge it vp to the
 loue of thinges inuisible. Lett my
 soule passe from thinges visibie to in-
 uisibie, from earthly to celestially,
 from thinges temporall to eternall.
 lett it mount vp by contemplation,
 and beholde thee, whose sight is so
 full of admiration. O eternall truthe,
 and true charitie, & charitable eter-
 nitie, thou art my God; to thee I
 sigh day and night, thou art my
 whole studie, my desire is howe I
 may come to thee; because he that
 knoweth thee, knoweth the truthe,
 knoweth eternitie. Thou o truthe

our ruler ouer all thinges, whom we
shall apparantly see, after that this
blinde and mortall life is ended: in
which we are demaunded, VVhere is
thy God? yea I my selfe doe de-
maunde, My God, where art thou?
Methinke I finde my selfe somewhat
comforted in thee, when with
wordes of exultation and confession
I doe power forthe my soule vppon
thee, as one reioyceth at some ban-
quet, or vppon a holie day. Neuer-
theles my soule is yet pensue, for
that it falleth downe, and becom-
meth as an infinite deepe pitt, or ra-
ther perceiueth it selfe to be suche a
one as yet. To whome my faithe
(which in the night season thou hast
kindled before my feete) making an-
swere saith: VVhy art thou sadd o
my soule, and why dost thou trouble
me? Put thy trust in God, whose
worde is a light vnto my feete: hope
and

and perseuere in him, vntill the night child
 be past the mother of such as sinne, not o
 vntill Gods anger be past, whose childe, bein
 dren in times past we haue been; but it is
 cause we weare heretofore darke
 nes; Vntill this violent inundation in t
 waters be past, vntill the day appeare by
 and the shadowes are departed, then
 then the residue of sinne remaineth in
 in our bodie growen deade through those
 inquitie VWherefore (O my soule) tell
 put thy trust in our Lord, in the morninge
 ninge I will present my selfe before
 him, and meditate vpon him, and for
 foreuermore will cōfesse vnto him
 In the morninge I will present my selfe
 selfe before him, & by cōtemplation
 will beholde him, who is the health
 of my countenance and my God, who
 will reuine our deade bodies by
 meanes of the holic Ghost dwelling in
 in vs, to the end, that from hence
 forthe we may be cōforted, and

the night children of the light and of the
as sinners, not of the night, neither of dark-
ness, being as yett saued by hope.
then; but it is, that heeretofore we were
in darkness, but now we are become
children of the light of our God; neuertheless
we are not by faith, not by seeing thee
in face. Because that hope which
saues me, is not hope.

through these immortall troupes of holie
soules (o Lord) doe incessantly
manifest thee, and the celestiall vertues
before glorifie thy name, who haue now
come to reade this, which I haue
written of thee, thereby to knowe thee
in the sacred and vndeuided Trinitie.
because they alwaies do beholde thy
face, in which without the sillables
whereof, they doe reade, what thy e-
yes befall will woulde haue to be done;
lingering doe reade, choose, & loue thee,
because they doe reade euertlastingly
and that which they reade neuer
passeth

passeth away. By choosinge and not
louinge thee, they doe reade the inuoluntarie
mutabilitie of thy counsell, neither
shall their booke at any time be
shutt or folded together, for thou
thou thy selfe art this booke of
theires, and shall be for ever.

O howe surpassinge happie are
those heavenly vertues, who are able
to praise thee for holilie and purely
with suche excessiue sweetnes, and
vnspeakeable ioy; from thence they
take occasion of praise, from whence
they reioyce, that is by beholding
thee euerslastingly, by which they
are made able to reioyce & to praise
thee: But we that are overcharged
with the burden of our fraile flesh
who are likewise placed a farr off
the pilgrimage of this life from the
light of thy countenance, and lastly
are distracted & disquieted through
diuersitie of worldly busineses, can

we cannot praise thee worthily as we
ought, how be it we praise thee by
faith, not by seeing thee face to
face; contrarie wise those Angelicall
spirits by seeing thee face to face, not
by faith. Our fleshe is the cause of
this, by meanes whereof we praise
thee in a farr meaner degree then
they. But albeit we praise thee after a
diuers manner, yet thou art one and
the same God creator of all thinges;
to whome sacrifice of praise is offered
in heaven and on earth, and by
thy mercy we hope heereaf-
ter to be made pertaker of their
praise. Graunt o Lord in the in-
charge of this (during the time of my abode
in this fraile flesh) that my hart and
tongue may praise thee, and lett all
my bones say: O Lord who is like
unto thee. Thou art God almightie,
whome we worshipp & adore three
personnes, and one in substance of
deitie,

dictie, the Father vnbegotten, the Sonne the onely begotten of the Father, the holy Ghost proceedinge from them bothe, and remaininge in them bothe, the sacred and vndeuided Trinitie, one onely God almightie. VVho when we weare not, hast powerfully made vs, and when we weare lost and vndonne by our offences, hast wonderfullie recovered vs by thy pittie and goodnes; suffer vs not (I beseeche thee) to be vngratefull for soe greate benefitts, and vnworthy of soe manifolde mercies. I humbly craue, pray, and beseeche thee, increase our faithe, inlarge our hope, augment our charitie. Make vs by this thy grace to be alwaies firme in faithe, and fruitfull in good workes, that by an vpright and perfect faithe, and workes worthy of the same, we may by thy mercie attaine to life euerlastinge; that there
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contemplating thy glorie as it is, we
may adore thy maiestie, and may all
of vs say together, whom thou hast
made worthy to beholde this thy
blisse: Glorie be to the Father, who
hath created vs, glorie be to the Sone
who hath redeemed vs, glorie be
to the holie Ghost, who hath sancti-
fied vs, glorie to the most highe, and
vndeuided Trinitie, whose workes
are inseperable, whose Empire is e-
uerlastinge & perpetual. All glorie &
longes of praise are besittinge thee,
all worshipp, benediction, loue and
thanks-giving is due to thee; To
thee our God be ascribed all honoure
strenght, and fortitude for euer and
euer. Amen.

Heere man doth lament, for that when
he thinketh of God he is not moved to
compunction, seeing the very Angells
tremble and quake when they behold
him.

CHAPT. XXXIV.

Forgiue me o Lord, forgiue me o
good God, forgiue me, and be
mercifull vnto me, pardon mine ig-
norance, and my manifold imperfe-
ctions. Reiect me not for my ouer-
much boldenes, in that I beinge but
a seruant, and woulde to God a good
one, and not all together bad and
vnprofitable as I am, yea in this re-
spect very badd, for that I presume
to praise, blesse and adore thee our
God almightie, terrible, and excee-
dinglie to be feared, without con-
trition of hart, and a fountaine of
teares, without that reverence and
fear.

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state, which is fitting. For if the Angells praising and adoring thee (albeit replenished with vnspeakable joy) doe tremble and quake: how much more ought I soe to doe when I stande before thee, singing praises, or offering sacrifice vnto thee? whence is it, that my hart doth not pante, & my countenance growe pale? and why doe I not tremble in my whole bodie, that by that meanes I might weepe and waile in thy presence incessantlie? I would doe soe of it laie in my power, but I cannot doe, as I desire. And for this cause I cannot but haue thee in highe regarde, as often as I beholde thee with the eies of my faithe soe terrible, and wonderfullie to be feared. But who can doe this (or any good thinge els) without the assistance of thy grace? because our whole succoure & safetie doth wholly proceede

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from

from thy greate mercie. Miserable wretche that I am, how is it that my soule is become soe sottishe & void of sense, that it is not exceedinglie affraied, when it standeth before God, and singeth praises in his presence? Miserable wretche that I am, how is my harte soe hardned, that my eyes do not without ceasinge flowe forth floodes of teares, whiles the seru-
uant talketh with his lord, man with God, a creature with his creator, one that is made of slime, with him that hath made all thinges of nothinge?

Beholde (o Lord) I doe make manifest vnto thee what I am, and what I thinke of my selfe in the secret of my harte, I doe opely make knowne in the eares of my brethren. Thou art riche in mercie and liberall in bestowinge rewardes, giue me of thy
goodes

goedes, that by them I may be able
 to serue thee: because we can neither
 serue nor please thee, except it be by
 help of those gifts, which we re-
 ceive from thee. Peirce (I beseeche
 thee) my fleshe with thy feare, lette
 my harte reioyce, that it may feare
 thy name. O woulde to God my sin-
 full soule did feare thee in that man-
 ner as that holy man did, who saied: I
 haue alwaies feared God as it weare
 floudes of water flowing ouer my
 heade. O God thou giuer of all good
 thinges, giue me (I beseech thee) a
 fountaine of teares, duringe the time
 of my prayers, and prayles which I
 singe to thee accōpanied with puri-
 tie of harte, and mirthe of minde,
 that louing thee perfectlie, and
 praying thee worthilie I may
 (with the palate of my harte)
 perceiue, taste, and feele howe

pleasant and sweete thou our Lord
art: as it is written: Taste and see
because our Lord is sweete. Blessed
is that man that trusteth in him:
blessed is that people, that knoweth
how to praise him, blessed is that
man, whose help is from God, who
hath soe disposed the ascents of his
harte in this dolefull vale of misery
that by them he may ascende vnto
the place of eternall felicitie. Happy
are the cleane in harte, for they shall
see God happye are they (o Lord) that
dwell in thy house, they shall praise
thee for euer and euer.

A Prayer

now greatly mouinge the hart to
 deuotion, and to the loue
 of God.

CHAP. XXXV.

O Iasv our redemption, loue, and
 desire, God of God giue care to
 my poore vnworthy seruant. To
 thee I call & crie with a loude voyce
 in my whole harte. To thee I call,
 bring thee into my soule, enter into
 me, and make it fitting for thee,
 that thou mayest possesse it without
 wrinkle or blemishe of iniquitie:
 because reason requireth that a cleane
 dwelling shoulde be prepared for
 a cleane a Lord to dwell in. Sancti-
 fy me therefor (I beseeche thee) my
 God which thou hast made, cleance
 me from malice, fill me, and preserue
 me full of thy grace, that heere & for
 all

all eternity, I may be made a fitt
tatiō for thy diuine maiestie. O
sweete., most benigne, most lowe
most deare, most powerful, most
red, most inestimable, most amiable
most beautifull Lord : thou art
sweete then bonie, more whit
either milke or snowe, more
fant to the tast then nectar, or
tious wine, more pretious then
de or pretious stones, and more de
to me then all the riches & hono
of this worlde. VVhat doe I say o
God, my onely hope, and my
passing great mercie? VVhat do
lay, my happie and secure sweete
VVhat doe I say in saying
thinges? Verilie I say what I am
not what I ought. VVoulde to God
weareable to singe suche hymnes
prayses as doe the quires of ble
Angells. O how willinglie woul
bel

fit to give my selfe wholly in singing
O letti^gg forthe thy prayses? O
low^{er} deuoutelic in the middest of
Church would I pronounce those
articles of celestia^ll melodie, to the
use and glorie of thy holy name.
because I cannot doe this, shall I
therefore holde my peace? VVoe be
those that haue not thee in their
mouth, because thou art he, that ope-
neth the mouthes of such as are mute,
and makest the tongues of infants to
eloquent. VVoe be to those
whose talke is not of thee, because
those that are talkatine and full of
wordes, are to be esteemed as men
without words, if their talke doth not
come to the extolling of thy praises.
who is able to praise the
incomprehensible; o vnspeakable vertue,
o wisdom of the father? See-
therefore I want wordes,
by which

by which I might be able sufficient
to expresse thee, o daine wordes
all power and knowledge, I will in
the interim say what I can, vntill
thou vouchsafe to call me vnto thee
where I shalbe able to speake what
appertaineth both to thee and me
V Wherefore I humbly beseeche thee
that thou wilt not soe muche con-
sider what I say, as what I desire to say
Verily I greatly desire to speake the
of thee, which is fittinge and meete
in respect that all praise, thankes-
givinge, and glorie is due vnto thee
Thou knowest therefore o God
(from whome the very secrettes of
our hartes cannot be concealed) that
thou art more deare and acceptable
to me then heauen and earthe, and
all thinges els, that are therein: for
loue thee aboue heauen and earthe
and all other thinges contained
in them, yea soe great loue is due

thy holy name, as that in comparison thereof noe transitorie thinge doth deserue the same. I doe loue thee o my God very muche, and doe desire to loue thee still more and more. Gine me grace that I may alwaies loue thee accordinge to the greatnes of my affection, and according to the greatnes of my obligation, that thou oonly maiest be my whole intention, and my whole meditation. Lett me thinke of thee in the day time without ceasinge: Lett me dreame of thee in the night season; Lett my soule talke to thee, lett my minde discourse with thee. Lett my harre be beautified by she light of thy holy sight, that hauinge thee for my conductor and capitaine, I may marche forewarde from vertue to vertue, & at length may beholde thee the God of Gods in Sion. During the time of this life I doe see thee

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thee

thee obscurelie as it weare through
a mirroure or looking glasse, but
I shall beholde thee apparentlie face
to face, where I shall knowe thee
like as I am known of thee. Blessed
are the cleane in harte, for they shall
see God. Blessed are they (o Lord
that dwell in thy house, they shall
praise thee worlde without end
beseeche thee therefore (o Lord) by
thy manifolde mercies, by which we
are deliuered from eternall death, mol-
lifie my stonie harde harte, (harder
then either stone or iron) with thy
most sacred and powerfull vnction
and make me at all times to become
a liuinge sacrifice in thy sight by the
fire of compunction. Make me to
haue alwaies in thy sight a humble
and contrite harte, ioyned with
boundance of teares. Make me in
my desires as one wholly deade
this wretched worlde and through

the greatenes of the feare and loue
 of thee, to forgett all thinges transi-
 torie; in so muche, as that I may nei-
 ther greiue, nor growe gladd at any
 temporall thinge, being free from
 the feare & loue of whatsoeuer pas-
 away with time, beinge neither
 exalted through the flat erie, nor dis-
 couraged through aduersitie, & for that
 the loue of thee is forcible like vnto
 death, graunt (I beseeche thee) that
 the fierie & sweete force of thy loue
 may wholly withdrawe my minde
 from all thinges vnder heauen, that I
 may adhere to thee alone, being fedd
 with the only memorie of thy sweet-
 nes. Let the most odoriferous smell
 of thee (o Lord) descende, lett it
 ascende I beseeche thee, lett it des-
 cende, & with it lett the mellifluous
 word of thee enter into my harte. Let
 thy admirable and vnspeakeable fra-
 grant fauoure of thee come vnto me,

causinge in me an eternall desire and affection, and producing in my haire fountaines of water, flowing into life euerlastinge.

Thou o Lord art infinitely good, and therefore infinitely to be loued and praysed of those, whom thou hast redeemed with thy pretious blood. O most liberal louer of men, most louinge Lord, and most iust iudge, to whom the Father hath committed all iudgment, thou perceiuest in the most wise iudgment of thy righteousness whether this be iust and reasonable or noe, that the children of this worlde, of the night and darkenes doe loue and seeke after riches, and honoures that are transitorie & cannot long continue, with a farr greater desire earnestnes and studie, then we thy seruants doe loue and seeke after thee our God, by whom we haue been made and
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redeemed. For if one man loueth an
other with soe greate affection, as
that the one can scarcely endure the
other to be wāting; if the wife be cō-
ioyned to her husband with that fer-
uoure of minde, as that through the
greatnes of her loue, shee can take
noe repose, being not able without
greate greife to sustaine the absence
of her beloued husbande: with what
affection, desire, and seruoure of
minde, ought that soule, (whom
thou hast espoused and linked vnto
thee by faith and thy manifold mer-
ries) to loue thee the true God, the
most beautifull spouse, whoe hast
after that wonderfull maner loued
and saued vs, who hast donne soe
many, soe greate, and such vnspeake-
able thinges for vs?

But althoughe the transitorie
thinges of this worlde have their
particular loue and delights, yet is

the delight and content which they
yeilde farre inferioure to that which
proceedeth from thee o Lord our
God In thee the iust man is deligh-
ted, because thy loue is sweete and
peaceable; thou being accustomed to
replenishe those hautes, which thou
dost possesse, with vnspeakeable de-
light, sweetnes, and quiernes. Con-
trariwise the loue of the worlde and
of the fleshe causeth a thousande
woes, not permitting the soules, into
which it entreth to be at any repose,
but continually vexeth them with
suspitions, with diuers doubtes, and
perturbations. Thou therefore (o
Lord) art the delight of good and
iust men, and truly not without rea-
son; for that in thee is true repose,
and a life free from molestation. He
that entreth into thee, (o good God)
entreth into the ioy of his Lord, and
shall not be any more afraied; but
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h they shall finde him selfe happily placed
which in a most happie habitation saying:
d our This is my rest for euermore, heere
eligh- I will dwell, because I haue cholen
re and the same. And againe: Our Lord
ed to guideth me, and I shall want no-
thou thing, he hath placed me in a place
e de- of pasture.

Con- O sweete Christ, o good I I s v, fill
e and my hart perpetually with thy vn-
fande quencheable charitie, with the con-
into tinuall remembrance of thee, soe
ose, that beinge become as a fierie flame,
with I may wholly burne through the
and sweetnes of thy loue, which loue in
(o me lett be soe greate, as that whole
and fountaines and floudes of water may
re- neuer be able to quenche it. Make
ose, me (most sweete Lord) to loue thee,
He and for thy loue to lay aside the hea-
od) uie and vn supportable burden of all
and earthly and carnall concupiscen-
but ces, which doe molest and presse
hall

downe my wretched soule : to the end, that being freed from them, and runninge after thee in the sweete smell of thy odoriferous ointments, I may at length (hauinge thee for my guide) be able to attaine to the vision and fruition of thy beautie, and by the same to remaine truly satisfied eternally. For two seuerall loves, the one good, the other euill, the one sweete, the other bitter, cannot in one harte possibly dwell togeather.

And therefore if any one doth loue any thinge besides thee, thy charitie in him (ô God) is not the loue of sweetnes, and the sweetnes of loue, for thou art that loue that afflicteth not but delighteth, that loue that for euer remaineth chaste and sincere, that loue that alwaies burneth, and neuer consumeth. O sweete Christ, ô good Iesu, my loue, and my God, inflame me wholly with thy fire, with
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the loue of thee, with thy sweetenes
and delectation, with thy mirth and
exultation, with thy pleasure, and
desire, which is holy and good, chaste
and cleane, quiet and secure, to the
end, that being wholly replenished
with the sweetnes of thy loue, being
wholly inflamed with the fire of thy
charity, I may loue thee my God
with all my harte, force and strength
hauinge thee at all times and in all
places, in my harte, in my mouth, and
before mine eyes: soe that noe recep-
tacle may be founde in me, to re-
ceiue the counterfayted loues of
things transitorie: Heare o my
God, heare o light of mine eyes,
heare & graunt what I demaunde of
thee, to the end thou maiest heare
me. O most meeke and mercifull
Lord, refuse not to heare me by rea-
son of my sinnes, but for thy goodnes
sake, receiue the prayers of me thy

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vnworthy seruant, and graunt me the effect of my petition and desire; by the intercession, prayer and request of the glorious virgin Marie thy mother, and my Ladie, and of all the Saintes of thy heauenly Citie Amen.

A most deuoute Prayer, demaunding Grace of God to praie him as we ought.

CHAPT. XXXVI.

O Christ our Lord, the diuine worde of the Father, whose coming into the worlde was to saue sinners: I beseeche thee by the bowells of thine infinitie mercie, amende my life, make better mine actions, correct my manners, take from me whatsoever is hurtful to me, & displeasing to thee, & giue me that, which thou knowest is pleasinge to thee, and profitable for me. VVho is there, that can cleanse man from sinne, conceived in the same, sauinge thee alone? Thou art God almighty of in-

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finite mercy, who iustifiest the wicked, and raysest to life those, that through sinne weare deade, who changeest sinners frō that which they weare before, vpholdinge them, that they fall not any more Remoue frō me therfore (I beseeche thee) whatsoeuer in me is displeasing vnō thee. Thy eies I knowe doe plainly see mine imperfectiōs to be very many. VVherfore may it please thee to stretche forth towards me the hāde of thy mercie, and with the same remoue frō me, whatsoeuer is offensive in me to the eies of thy diuine Maie-
stie. My health o Lord, & my sicknes doe depende of thy power: preserve (I beseech thee) the one, and cure the other. Cure me o Lord, & I shalbe cured, saue me, and I shalbe saued: thou art he, that dost cure those thinges that are diseased, keepinge them in healthe after
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they are healed: thou art he, that with the very becke and nod of thy heade, dost repaire those thinges that are ruined and decayed. For if it be thy pleasure to sowe in my harte the good seede of vertues, it is necessary that first with the hande of thy pittie, thou pluck vp the thornes of mine iniquities. Most sweete, benigne, louinge, deare, desired, beloued, and most beautifull Lord, poure into my harte (I most hartely beseeche thee) the aboundance of thy sweetenes and charitie, that I may neither desire, nor as much as thinke vppon any worldly or carnall delectation, but may loue thee alone, hauinge thee onely in my mouthe, and in my affection. VVrite in my breaste with thy finger the sweete remembrance of thy hony-sweete name, by noe forgetfulnes euer to be blotted out of the same. VVrite in the tables

tables of my harte, thy most holy will, and thy iustifications; that alwaies and in all places I may haue thee and thy preceptes before mine eyes who art a Lord of infinite sweetnes. Inflame my minde with that sacred fire of thine, which thou hast sent into the worlde, and dost greatly desire that it should be kindled, to the end, that with teares I may daylie offer vnto thee the sacrifice of a humble and contrite harte. O sweete Christ and louinge I E S V, giue me as I desire, (as I desire with my whole hart) giue me thy loue, which is chaste and holie, that it may replenishe, preserue, and wholly possesse me. Giue me likewise (I beseeche thee) in token of thy loue, a fountaine of teares trickling downe from mine eyes; that they may beare witness of thy tender affectiō towards me. let them speake & declare, howe muche

my soule doth loue thee, seing it cannot containe it selfe from teares, by reason of the surpassing great sweetnes, surpassing greate charitie.

I remember (o louing Lord) that good woman Anne, who came to the tabernacle to desire a sonne: of whom the holie scripture relateth, that after her teares and prayers to this effect offered, shee remained as one assured to obtaine, what shee had desired. Nowe when I call to minde this her soe greate vertue, and cōstancie in not doubting to receiue what shee demaunded, I cā not but be greatelie greiued, and ashamed: For if a woman did thus weepe, and perseuer in weeping, which did onelie seeke to obtaine a sonne: in what māner ought my soule to lament, and to continue in lamentation, which doth seeke and loue God, and desireth to attaine vnto him? howe ought that
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soule to lament and weepe, which
doth seeke God day & night? which
refuseth to loue any other thinge sa-
uinge Christ alone? Verilie we might
very well wonder and be astonished,
if the teares of such a soule weare not
her continuall foode. VVherefore (I
beseeche the) take pittie of me, & be
mercifull vnto me; because the sor-
rowes of my harte are exceding ma-
nie. Imparte vnto me thy celestia-
ll comforte, and despise not my sinfull
soule, for which thou hast suffered a
death soe cruell. Bestowe vppon me
the giste of teares, proceeding from
an internall affection, and loue to-
wardes thee, which may breake the
bands of mine iniquities, and alwaies
fill my soule with celestia-ll gladnes.
Although I durst not demaunde to
be partaker of that vnspeakeable re-
warde which thou hast ordained for
true & perfect monks & religious me-
(for

(for that I am altogether vnable to followe the footesteps of theire angelicall conuersation) yett at leastt me obtaine some place or other in thy kingdome, amonge the deuoute and blessed weomen.

The wonderfull deuotion of another deuoute woman doth likewise come into my minde, who with greate loue sought thee lying in thy graue, who (after thy disciples were gone) went not away from thy tombe, but satt still, sorrowfull and lamenting, and for a long time together very bitterly weeping: and rising vp from the place where shee had sitten, with watchfull eies, and many teares shee diligently sought thee againe and againe in euery corner of thy sepulcher (from which thou weart departed being risen) to see, if peradventure shee might any where see and finde thee, whom shee sought with soe greate affectiō.

able to Doubtles shee had entred & sought
in the sepulcher diuers times be-
fore, and yett all was not enoughe in
respect of her ardent loue, for that
perseuerance is the perfection of
every good actiō. And because aboue
others shee loued thee, & with loue
lamented thee, and with lamentation
sought thee, and in seeking continued
constantly: for this cause before all
others shee deserued to finde thee, to
see thee, and to speake vnto thee:
Neither was shee onely thought
worthy of this one fauoure alone,
but besides this was made the mes-
senger and Apostle vnto the Apostles
themselues of thy glorious Resurre-
ction, thou gently bidding and com-
manding her saying: Goe, tell my
brethren that they goe into Galilee,
there they shall see me. If thereso e
this womā did in this māner weepe,
& perseuere in weeping, who sought
thee,

thee, as one thee thought to be dead, albeit thou wast liuinge. who touched thee with the hâde of her faith, howe greatly ought that soule to lament, and persist in lamentation, who beleineth with the harte, & acknowledgeth thee with the mouthe to be her Redemer, & to rule and raigne both in heavē & euery where? howe greatly ought that soule to groane & weepe, who with the whole harte loueth thee, & with the whole harte desireth to see thee? O thou that art the onely hope, & succoure of suche as are in miserie, to whom we neuer pray without hope of mercie; for thine owne sake, and for thy holy names sake, graunt me this grace I beseeche thee; that as often as I thinke, speake, write, reade, or talke of thee, as oftē as I meditate of thee, & as often as I stande before thee, to offer prayles, prayers, and sacrifice vnto thee; soe oftē let me with teares

boundantly & sweetely weepe in thy
sight, that my teares may be my foode
day and night. Thou truly (o king of
glorie, and maister of all vertues) hast
taught vs by thy worde & example,
to lament and weepe saying: Blessed
are they that mourne, for they shal be
comforted. Thou thy selfe didst la-
ment the deathe of thy disceaased
freinde, and wth many teares didst
bewaile the cittie, that in fewe yeares
after was to come to ruine. I beseech
thee (o good Iesv) by those mo^t pre-
cious teares of thine, and by all thy
mercies, by which thou hast in that
wonderfull manner releiued our mi-
series, graunt me the giift & grace of
teares, which my soule doth much
desire and couet: because wthout
thy giift I cannot obtaine it, it
being the Holy Ghost, that doth ef-
fect the same, whose propertie
is to mellifie the harde hartes of
sinners

sinners, and to moue them to compunction. Graunt me the giift and grace of teares, like as in times past thou hast donne to our forefathers, whose footeffepps I ought to imitate, that I may during the whole course of my life lament (as they did) both day and night. By their meritts and intercession, who haue pleased and deuoutely serued thee, take compassiō of me thy vnworthy seruant being in great miserie, and graunt me the giift and grace of teares I beseeche thee. Graunt that the water of teares may flowe from mine eies, as frō a floude, that night & day they may be vnto me in steede of foode; O my God let me become as a pleasing & acceptable oblatiō to be sacrificed in thy sight by the fire of compunction, and as a most gratefull sacrifice, lett me be accepted of thee in the odoure of sweetnes. O most louing Lord, lett me become a

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faire and flowing fountaine, in
which lett this sacrifice be daily
washed from the filthe of sinne. For
albeit by the assistance of thy grace I
haue offered my selfe wholly vnto
thee, yet neuerthelesse I doe dailie
offende in many thinges, throughe
my exceeding greate frailtie. Graunt
me therefore most blessed and be-
loved God, the giift and grace of
teares, especiallie through the sweet-
nes of thy loue, and the remembrance
of thy manifolde mercies: prepare
this banquet in thy sight for me thy
vaworthy seruant, & graunt me this
prerogative, that as often as I will, I
may be fedd and refreshed with it.
Afforde me this fauoure, for thy mer-
cy & goodnes sake I beseeche thee,
that I may soe drinke, and become
drunke by drinking of this most ex-
cellent cupp of teares that my soule
may onely thirst and growe drie
through

through the loue of thee, forgetting
all wordlie vanitie & miserie. Heare
o my God, heare o light of mine eyes,
heare and graunt what I demaunde
of thee, O most meeke and mercifull
Lord, refuse not to heare me by reason
of my sinnes, but for thy goodnes
sake, receiue the prayers of me thy
vnworthy seruaunt, & graunt me the
effect of my petition & desire; by the
prayers and intercession of our blef-
sed Lady the glorious Virgin Marie,
and of all the Saints of thy heauenlie
Cittie. Amen

*A Prayer greatly stirring vp the mind
to compunction, if it be said in si-
lence with attention.*

CHAP. XXXVII.

O Lord IESV, o mercifull IESV, o
good IESV, who hast vouchsafed
to die for our sinnes, and hast risen
again for our iustification: I beseech
thee by thy glorious resurrectiō, raise
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me vp frō the sepulcher of sinne, and
graunt me daylie a parte in this first
resurrectiō, that in the last likewite, I
may be thought worthie to receive a
portiō. O most sweete, most benigne,
most loving, most deare, most inesti-
mable, most desired, most amiable, &
most beautifull Lord, who hast ascē-
ded into heauē in glorious & trium-
phant manner, & as a puissant Prince
sittest at the right hande of God the
Father: drawe me vp vnto thee, that
I may runne after thee, being allured
by the sent of thy ointments see
sweetelie smelling; that I may runne
without ceasing, thou drawing & cō-
ducting me running; drawe the mouth
of my thirstie soule (I beseech thee)
to those rivers aboue of everlasting
finitie: nay rather leade me to the
fountaine of life (my God & my life)
that there I may drinke according
to my capicitie, in suche sorte as that
I may

I may be able to liue eternallie. For thou with thy sacred and blessed mouth hast affirmed : If any one thirst, lett him come to me, and he shall drinke and be satisfied. O fountaine of life, graunt that my thirstie soule may alwaies drinke of thee: that according to thy holie and true promise, waters of life may flowe from my bellie. O fountaine of life, fill my minde with the streame of thy delight: make my hatte drunke with the sober drunkennes of thy loue, that I may forget all thinges that are vaine and wordly, and may continually haue thee in my memorie; euen as it is written : I haue been mindfull of God, and haue been delighted. Giue me thy holie spirit, whom those waters did signify, which thou didst promise to bestow ypon those that do thirst after thee. Graunt, (I beseeche thee) that
may

may tende and aspire thither with
my whole desire & affectiō: whither
we beleue thou didst ascēde the for-
tith day after thy Resurrection; that
I may be detained in this vale of mi-
serie in body onely: being in
thought and desire cōtinually with
thee: to the end my harte may re-
maine there, where thou art my de-
sired, incomparable, and most belo-
ved treasure. For in the greate de-
luge of this life, where we are tossed
to and fro with continuall tempests,
finding noe firme standing or assured
place, where the doue may fixe her
foote for neuer soe small a space:
heere I say in this wretched worlde,
noe certaine peace or assured rest is
to be expected, for that where soe-
uer we are, warres and dissensions
doe molest vs, our enemies on all
sides doe assaulte vs, outwardly are
fights, inwardly feares. And for

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that

that we consist of a two-folde substance, partly of earthe, partly of heauen, our body which is subiect to corruption, is a clogg to the soule, not suffering it to soare vp to celestiall contemplation. VVherefore my minde being my companion & freinde, cominge as one wearied on the way, lieth sicke and diseased, being rent and mangled by those vanities throughe which it hath passed: it is exceeding hungrie and thirsty, and I haue nothing to sett before it, because I am poore and needy. Thou therefore o Lord my God, who art riche in goodnes, and givest in aboundance the dainties and delicacies of celestiall fulnes, giue meate to my minde being wearied, recollecte being distracted, restore it to health being rent and mangled. Beholde (o Lord) howe it standeth at thy doore knocking. I beseech thee

by the bowells of thy compassion,
in which thou hast vouchsafed to vi-
sit vs, coming downe vnto vs from
heauē: open the hā'le of thy pittie, to
my afflicted minde knockinge, & cal-
ling vnto thee: commaunde likewise
by thy accustomed courtesie, that it
may enter and be brought in vnto
thee, that it may rest and repose in
thee, and lastly by thee may be refre-
shed and fedd, who art the liuing and
heauenly bread: with which being
filled and strength being recouered,
let it ascende to the thinges aboue
it, and being lift vp with the winges
of holy desire from this vale of
teares and lamentation let it soare
vp to the heauenly kingdome. Let
my soule (I beseech thee O Lord) take
the winges of an Eagle and fly with-
out failing, let it fly without ceasing
untill it come to the beautie of
thy house, and vnto the place of

thy glorious habitation: that there in
the place of thy pasture (which is en-
uironned with pleasant riuers) it may
be fedd with the foode of thy inter-
nall consolation, sitting at the same
table, on which those heavenly citti-
zens are wonte to take theire refe-
ction. Graunt that my hart may rest
in thee o my God, my hartte (I say)
which is as a spacious sea tossed to &
fro with continuall floudes. Thou
therfore (o Lord) who hast commaū-
ded the windes and sea, after which a
greate calme did ensue; come and
walke vpon the waues of my hartte,
to the end that all thinges within me
may be still and quiett: that soe I may
embrace thee the onely good thinge,
which I desire to possesse, and may
contemplate thee the gratefull light
of mine eies, being freedde from
the darke mist of troublesome
thoughtes. Let my minde (o Lord)

flie

He and retire it selfe vnder the shadowe of thy winges, from the inordinate heate of worldly cogitations, that sittinge there in the temperate ayre of thy refreshing, it may ioyfullie sing, saying: I will sleepe & repose in the peace of this one thinge (that is of God alone.) O Lord my God, lett my soule sleepe (I beseech thee) by abandonning whatsoeuer is amisse: lett it sleepe by hating wickednes, and by louinge iustice. For what thinge is there, that can or ought to be more pleasing & delightfull vnto vs, then amidst the darknes, and manifold bitternes of this present life, to desire diuine sweetenes, and to sighe after eternall happines? there to fixe the minde, where it is most certaine trueioyes are to be founde. O most sweete, most louinge, most benigne, most charitable, most inestimable,

most desired, most beloued, and most beautifull Lord, whē shall I see thee? VVhen shall I be presented before thee? VVhen shall I be satisfied by beholding thy beautie? VVhē wilt thou deliuer me out of this obscure prisō, that I may freely confesse thy holy name? that from hence forthe I may be free from all affliction? VVhen shall I be admitted into that admirable and beautifull house of thine, where the voice of ioy and exultation doth resounde in the tabernacles of iust mē? They (o Lord) that dwell in thy house, are happie, because they shall praise thee enerlastingly: They are happie, & trulie happie indeede, whom thou hast chosen, and taken vpp to be heires of that celestiall beatitude. Beholde o Lord thy Saints doe florish in thy sight as a lillie, for that they are filled with the plentie of thy house, thou giuinge them

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them to drinke of the riuer of thy delightfull sweetenes: because thou art the fountaine of life, and in thy light they doe see light, soe that they the illuminated light, (by meanes of thee the illuminating light) doe shine like vnto the sunne in thy sight. O Lord of all vertues, howe wonderfull, howe beautifull, howe gratefull are the lodgings of thy heavenly mansion, my sinnfull ioule doth exceedingly couet to enter in on the. O Lord I haue loued the beauty of thy house, and the place of the habitation of thy glorie. I haue desired of our Lord one thinge, and I will aske it of him againe and againe, to witt, that I may dwell in the house of our Lord, all my life longe. Like as the hart longeth for the fountaines of waters (when he is pursued) soe doth my soule longe after thee my God. VVhe

shall I come & appeare before thee?
When shall I see my God, whom my
soule doth soe much thirst to behold?
VVhen shall I see him in the lāde of
the liuinge? for in this lande of the
dyinge, it is impossible with mortall
eyes to beholde him. VVhat shall I
therfore doe poore wretche that I
am, being subiect to deathe and cor-
ruption? VVhat course shall I take?
As lōge as we are in this corruptible
bodie, we are in respect of thee as
strangers and pilgrims in a forraine
countrie, not hauinge heere any cit-
ty or certaine dwellinge, but doe
seeke for one in time to come, be-
cause our habitation is in heauen.
Alas I esteeme my selfe wretched, by
reason of my ouer longe stay in this
worlde, I haue dwelt with the inha-
bitants of Cedar, too longe hath my
soule remained heere. VVho will
giue me winges like vnto a dove,
that

that I may flie, and be at rest? No-
thing can be to me see pleasant and
good, as to be with my Lord. It is
good for me to adhere to my God.
Giue me grace therefore (I beseech
thee) that as long as I liue, I may
adhere to thee, as it is written. He
that adhereth to our Lord, becom-
meth one spirit with him. Giue me
(I beseech thee) the winges of con-
templation, by which I may be able
to flie vpp vnto thee into heauē. And
for that euery thinge that is euill,
dorth drawe vs downeward to sinne,
vpholde my mynde, that it fall not
downe to the bottome of the ob-
scure valley of perdition; vpholde my
minde, leaue by the interposition of
the shadowe of earthly thinges, it be
separated from thee the sonne of iu-
stice, and by the darke cloude of se-
cular conuersation, it be hindered
fro looking and lifting vp it selfe to
celestiall

celestiall contemplation . For this
 cause I doe endeuoure to ascende vp
 to those ioyes of peace , & to the de-
 lightfull and quiet state of true light.
 Vpholde my harte with thy holy
 hande , for that without thy help it
 cannot ascende . I doe hasten thither,
 where surpassing greate peace raig-
 neth , and where continuall quietnes
 shineth . Guide , and cōduct my soule,
 & according to thy holy will drawe
 it vnto thee , to the end that vnder thy
 conducte it may ascende vnto that
 region of plentie , where thou dost
 feede Israel enerlastingly with the
 foode of thy veritie ; that there (beit
 but in thought onely , and for neuer
 soe shorte a time) it may touche
 thee the supream wisedome , re-
 maininge aboue all thinges , over-
 going all thinges , and gouerninge all
 thinges . But many thinges there be,
 which trouble my soule , and hinder

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that it cannot soare v p vnto thee.
 Cause them all o Lord by thy com-
 maundement, to cease and be silent.
 Let my soule it selfe be silente,
 let it passe beyonde all thinges (all
 thinges I meane created) let it
 mounte aboue it selfe, and come to
 thee. Lett it fixe the eies of it
 faith on thee alone the creator of
 all thinges, lett it aspire to thee, lett
 it attende to thee, lett it meditate
 on thee, let it contemplate on
 thee, let it sett thee before it eies,
 and thinke vpon thee in it harte,
 who art the true and soueraigne
 good, thinge, and that ioi which
 shall neuer haue end. For albeit the
 contemplations, are many wherewith
 a deuoute soule is by thee wōderfully
 fedd and refreshed, yet is my soule in
 none of the all soe much delighted &
 cōforted as in thee, & as whē it doth
 meditate and contemplate on thee
 onely.

only. O howe greate (o Lord) is the
abundance of thy sweetnes! howe
marueilouſſie doſt thou inspire and
viſit the hartes of ſuch as loue thee!
howe wonderfull is the delight of
thy loue, which they feele and enioy,
who affect, and ſeek nothing but
thee, who deſire not ſo much as to
thinke of any other thing ſauing
only thee! Happie are they, whoſe
hope is in thee alone, who wholly ad-
dict themſelues to prayer and contem-
plation. Happie is he, that paſſeth his
life in ſolitarineſſe and ſilence, taking
continuall heede night and day to
the cuſtodie of his ſenſes: that euen
in this life during the time of his
abode in this fraile fleſhe, he may be
able in ſome ſorte to taſte of thy vn-
ſpeakeable ſweetenes. I beſeech thee
o Lord by thoſe moſt pretious
woundes of thine, which on the croſſe
thou haſt ſuffered for the redemption

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of mankinde, from which hath
gushed forth that most pretious
blood, by which we are redeemed;
wounde my sinnfull soule, for whom
likewise thou hast vouchsafed to dy,
wounde it with the fierie and for-
cible darte of thy surpassing greate
charitie. Because the worde of God
is powerfull and effectuell, and
more peircing then a two edged
sworde. Thou therefore o Lord, who
as a chosen arrowe and most sharpe
sworde, art able to peirce and passe
throughe the harde target of mans
harte, peirce my harte with the darte
of thy loue, that my soule may say, I
am wounded with thy charitie, soe
that from the wounde of this thy
charitie teares may trickle downe
day & night in great quantitie. Strike
o Lord, strike (I most humble
beseeche thee) my hard harted
soule with the pious and powerfull

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speare

speare of thy loue, yea pierce it to the
very bottome with thy omnipotent
vertue; Cause likewise a floude of
water to flowe from my, heade,
and a fountaine of teares continually
to trickle downe from mine eies
throughe the exceeding greate af-
fection and desire of beholdinge thy
fairenes; in such sorte, as that I may
weepe cōtinnallie, receyuinge noe
comforte during this present life,
vntill I shall be thought worthie
to beholde thee in thy heauenlie
house, my beloued and most beau-
tifull spouse, my God and my Lord:
that seeing there thy glorious, admi-
rable, and most faire face, replenished
with all sweetnes, I may togeather
with that elected companie, fall
prostrate and adore thy Maiestic, &
being at length filled with the ce-
lestiall and vnspeakeable ioy of
that eternall delectation, I may with
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those that loue thee cry out, saying:
Beholde I nowe see, what I coueted,
I nowe enioy that, for which I
hoped, I nowe haue that which I
desired: because I am nowe ioyned
to him in heaven whom whilst I li-
ued on earthe, with my whole
strength I loued, with my whole loue
I affected, and to whom with my
whole affection I was vnited, him
doe I praise, blesse and adore; who
liueth and raigneth God both nowe
and euer more. Amen.

*A Prayer to be saied in time of
tribulation.*

CHAPT. XXXVIII.

TAKE pittie o Lord, take pittie o
mercifull Saviour of me a most
miserable sinner, doing thinges wor-
thy of blame, and worthilie suffering
N e for

for the same, being by thee daily afflicted, for that continually I am founde to haue offended. If I ponder the euill which I daylie commit, that which I endure is nothing in comparison of it, that which I haue donne beinge muche more greiuous then mine affliction. Thou art iust o Lord, and right is thy iudgment; all thy iudgments are iuste and true; Thou o Lord our God art iust and full of goodnes, neither is there in thee any wickednes: because when we offende, thou dost not vniustly and cruellie afflict vs, who whē we weare not, hast powerfullie made vs; and when for our sinne we weare guilty of damnation, thou hast by thy wonderfull mercy & goodnes set vs in state of saluation. I knowe (o Lord God) and am assured, that our life is not governed by the vnadvised influence and concurrence

currence of secundarie causes, but is wholly disposed and ordered by thy almightie prouidēce. Thou therefore takest care of all thinges, but especiallie of suche as serue thee, who put theyre whole confidence in thy onely mercie. VVherefore I humblie pray and beseech thee, that thou wilt not deale with me according to mine iniquities, by which I haue deserued thine anger, but according to thy manifolde mercies, which surmounte the sinnes of the whole worlde togeather. Thou o Lord, who dost punishe me outwardly, giue me alwaies an inuincible patience inwardlie, to the end I may neuer cease to praise thee. Take pittie of me o Lord, take pittie of me, and help me, like as thou knowest to be expedient for me both in soule and bodie, thou (I say) who knowest all thinges, & art able to doe all thinges

whatſoe euer, who liueth & raigneth
for euer and euer. Amen.

*A very deuoute Prayer to God
the ſonne.*

CHAPT. XXXIX.

O Lord I E S V Christ, the ſonne
of the liuing God, who with
thy handes ſtretched forth on the
Croſſe haſt drunke the cupp of thy
paſſion for the redemption of all
mankinde; ſuccoure me this day
I beſeech thee. Beholde o Lord I
that am needie doe come to thee
that art wealthie, I that am full
of miſerie doe approche to thee
replenished with mercie, ſuffer me
not therefore to departe voide, or
as one worthy to be deſpised. I be-
ginne hūgrie, let me not end emptye.
I approche as one hunger-starued,

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let me not depart vnfed. And if I
sight before I eate, graunt that I may
eate at least after I haue sighted. First
therefore most sweete IESV before
the magnificence of thy sweetnes, I
confesse against me myne iniustice.
Beholde o Lord, for that I was con-
ceiued and borne in sinne, and thou
hast washed and sanctified me from
the same, and I after this, haue de-
filed my selfe with greater offences:
because those finnes wherein I was
borne, weare of necessitie, but
those in which I afterwarde lay
wallowing weare voluntarie. This
notwithstanding, thou being not vn-
mindfull of thy mercie and goodnes
hast drawne me from my fathers
house, and from the tabernacles
of sinners, inspiring me with
thy grace, to followe thee in
the companie of those that seeke thy
face, who walke the direct way

that leadeth to felicitie, liuinge
amiddst the lillies of chastitie, and
sitting at table with thee in the par-
loure of most profounde pouertie.
But I ingratefull and forgetfull of
soe many benefits receiued, haue
after my entrance into Religion cō-
mitted many sinnes & abominations,
& where I ought to haue corrected
my faultes by doing satisfactiō, there
haue I added sinne vpon sinne. These
therfore (o Lord) are the faultes, by
which I haue dishonoured thee, and
defiled my selfe, (whō thou hast crea-
ted according to thine owne image
and similitude) to wit pride, vaine
glorie, and many other sinnes almost
infinite, by which my vnhappy soule
is troubled and afflicted, rent and de-
stroyed. Beholde o Lord mine ini-
quities, haue ouerwhelmed mine
heade, being vnto me as a greiuous
burdē vnsupportable to be endured:

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in soe much, that if thou (whose pro-
perties is to pardonne, and to shewe
mercie) doe not lift me vp with the
right hande of thy maiestie, I shall
woefullie sinke downe into the gulfe
of eternall miserie. Beholde o Lord
God, and see because thou art holy;
beholde (I say) howe my ghostlie en-
nimie doth insulte ouer me, saying:
God hath forsake him, I will pursue
and take him, because there is none
that can deliuer him. Howe longe o
Lord wilt thou thus leaue me? Turne
backe and deliuer my soule, o saue
me for thy mercies sake. Take pittie
of me thy sonne, whom thou hast
begotten in the greate greife of thy
passion, and doe not soe attende to
my wickednes, that thou forgett
thy goodnes. VVhat Father is
there, who seeing his sonne in dan-
ger, doth not endeouore to sett
him free; or what sonne is there,

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whom

whom his Father doth refuse to correct with the staffe of his pittie? VVherefore o Lord and Father, albeit I am a sinner, yet I doe not cease to be thy sonne, because thou hast made me, and newe made me againe, like as I haue sinned, soe correct and amende me, and being by the staffe of thy fatherlie pittie corrected and amended, commit me to the care and custodie of thy onely begotten sonne Iesvs Christ our Lord. Is it possible for a woman to forget the childe of her owne wombe? And albeit shee shoulde forget it, yet thou (o most louing Father) hast promised not to forget the same. Beholde I cry, and thou dost not heare me, I am afflicted with greife, and thou dost not comforte me. VVhat shall I say, or doe, being in this extreame miserie?

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Alas I am altogether comfortles,
and which is worse, am chased
forthe of thy presence. VVretche
that I am, from howe greate good
into howe greate euill am I fallen?
VVhither did I attempt to goe, and
whither am I come? VVhere am I,
and where am I not; howe is it, that
I that did sighe after heauen, doe
nowe sighe through soe great tribu-
lation? I haue sought comforte, and
haue founde affliction. And truly it
is better for me, not to be, then to
be without thee o sweete I I s v. It
is better not to liue, then to liue
without thee, the onely true life.
VVhere are nowe (o Lord I I s v)
thine accustomed mercies? VVile
thou be displeased with me alwaies?
Be appeased I beseech thee, and
take pittie of me, and turne not
away thy louing face from me,
who

who to redeeme me, hast not turned away thy face from those that did mocke and spit vpon thee. I confesse that I haue sinned, and my consciēce doth adiudge me worthy of damnation, neither is my pennance sufficient to make satisfaction, neuerthelesse it is a thinge infallible, that thy mercie doth surmount all offence whatsoeuer, be it neuer soe abominable. VVherfore (O most mercifull Lord) I beseech thee doe not write any malicious bitternes against me, neither enter into iudgment with thy seruant, but according to the multitude of thy mercies, blot out mine iniquities. VVoe be to me at the day of iudgment, when the bookes of our consciences shalbe opened (wherein our actions are registred) when of me it shall openly be proclaimed: See heere the man, and his deedes committed. VVhat shall

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shall I doe o Lord my God at that
dreadfull day, when the heauens
shall reueale mine iniquitie, and
the earthe shall beare witnes a-
gainst me? Verilie I shall be mute
and able to say nothing, but holding
downe mine head throughe shame
and confusion, I shall stande before
thee shaking and blushing. Alas
what shall I say? I will call and crie
vnto thee o Lord my God. VVhy am
I consumed being silent? Neverthe-
lesse if I speake, my greife will not
cease: and if I holde my peace I shall
inwardlie be tormented with vn-
speakeable bitternes. VVeepe o my
soule, and make lamentation as a
younge married woman for the
deathe of her newe married hus-
bāde, weepe and bewaile thy miserie,
for that thy bride groome (which is
Christ) hath forsaken thee. O anget
of the almightie rushe not vpon
me,

me, because thou canst not be contained in me; verily there is nothing in me, that is able to sustaine thee. Take pittie of me, least I despaire of thy mercie, that by despairing of my selfe, I may finde comforte in thee. And albeit I haue donne that, for which thou maiest iustly condemne me, yet thou hast not lost thy accustomed propertie of shewing mercie and pittie. Thou o Lord dost not desire the deathe of sinners, neither dost thou take pleasure in the perdition of those that die: nay rather that those that weare deade might live, thou thy selfe hast died, & thy deathe hath bene the deathe of that deathe that was due to sinners. And if thou dying they haue liued, graunt o Lord (I beseeche thee) that thou liuing I may not die. Let thy heavenly hande help me, and deliuer me from the
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handes of those that hate me, least they insult, and reioyce ouer me, saying, we haue deuoured him. Howe is it possible (o good I E S V) that euer any one can despai re of thy mercie, who when we weare thine enemies hast redeemed vs with thy precious blood, and hast reconciled vs to God? Beholde o Lord protected with the shadowe of thy mercie, I runne (crauing pardon) to the throne of thy glorie, calling and knocking, vntill thou take pittie of me. For if thou hast called vs to pardon, euen when we did not seeke it, by howe much more shall we obtaine pardon, if we aske it? Remember not thy iustitie, (o most sweete I E S V), towar des me a sinner, but be mindefull of thy meekenes towar des me thy creature. Remember not thine anger towar des me guilty, but be mindefull of thy mercie, towar des

wardes me in miserie. Forgett my
pride prouoking thee to displeasure,
and weigh my wretchednes implo-
ring thy fauoure. For what doth thy
sacted name I E S V S signifie, sauing
onely a Saviour? VVherefore o Sa-
uioure I E S V be thou my succoure
and protection, & say vnto my soule,
I am thy saluation. I doe presume
very muche of thy diuine bountie,
because thou thy selfe dost teache vs
to aske, seeke, and knocke at the
dore of thy mercie. VVherfore I doe
aske, seeke and knocke at thy dore
as by thy wordes thou hast admo-
nished me to doe. Thou therefore o
Lord, that wiltst me so aske, graunt
that I may receiue. Thou that dost
counsell me to seeke, graunt me like-
wise to finde. Thou that dost teach
me to knock, opē vnto me knocking
at the dore of thy mercie. Recover

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me being diseased, repaire me being
crased, raise me being deade.
Vouchsafe likewise soe to direct &
gouerue all my senses, thoughtes,
and actions in that which is pleasing
vnto thee, that from hence forth
I may faithfullie serue thee, I may
liue and giue my selfe wholly vnto
thee. I knowe o Lord, that by rea-
son thou hast made me, I doe owe
my selfe vnto thee, and by reason
thou hast redeemed me, and hast
been made man for me, I doe owe
(if I had it to giue thee) muche
more then my selfe vnto thee, by
howe muche greater then me thou
art, who hast giuen thy selfe for
me. Beholde I haue nothing els
to giue thee, neither can I giue
thee this without thee: take me ther-
fore and drawe me vnto thee, that I
may be thine by imitation and affe-
ction, like as I am by condition and
creation

creation. VVho liuest and raigned
worlde without end. Amen.

A profitable Prayer.

CHAPT. XL.

O Lord God almighty, who art
trinitie in vnitie, who art al-
waies in all thinges, and weart before
all thinges, and wilt be in all thinges
everlastingly, one blessed God during
all eternitie. To thee (this day and all
the dayes of my life) I commende my
soule, my body, my seeing, hearing,
taste, smelling and touchinge; all my
cogitations, affections, wordes, and
actions; all thinges that I haue with-
out and within me: my sense, and
vnderstandinge, my memorie, faithe,
& beleife, and my constancie in well
doinge, all these I comende into the
handes of thy powerfull protectiō, to
the

the end, that all the nightes and daies,
 bowers & moments of my life thou
 wilt vouchsafe to preserve them.
 Heare me o sacred Trinitie & preserve
 me from all euill, from all scandal,
 from all offence mortall, from all the
 deceiptes and vexations of the diuel,
 and of mine ennimies visible and in-
 visible, by the prayers of the Patri-
 archs, by the meritts of the Prophets,
 by the suffrages of the Apostles, by
 the constancie of Martyrs, by the
 faith of Confessors, by the chastitie
 of Virgins, and by the intercession of
 all those Saintes and holy men, that
 haue pleased and faithfullie serued
 thee since the worlde began. Kicke
 out of my harte all vaine glorious
 ostentation, and increase in me the
 spiritte of compunction, appease my
 pride, and make perfect my humili-
 tie. Stirre me vp to teares and con-
 ition, and mollifie my harte being

as harde as a stone. Deliuer me
Lord, & my soule from all the snare
of my ghostlie conimie, and pre-
serue me in the performance of that,
which is most pleasing vnto thee.
Teache me to doe thy will o Lord,
because thou art my God Giue me
(o Lord) a perfect sense and intelli-
gence, wherby I may be able to
knowe and acknowledge thy mar-
uailous greate kindenes. Graunt that
my petitions may be suche, as that
they may be pleasing to thee, and
profitable to my selfe. Graunt me
teares proceeding from my whole
affection, which may be able to dis-
solue the bandes of my sinnes. Heare
me o my Lord and my God. Heare
me o light of mine eies. Heare what
I demaunde, & graunt that thou may-
est heare what I demaunde. If thou
despise me, I shall perishe & be con-
sumed; if thou respect me I shalbe
received.

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ceiued. If thou examine my righte-
nes, I shalbe founde to be as a
leade man stinking throughe rot-
tennes: but if thou beholde me with
thee of thy mercie, thou wilt ther-
by raise me (being through sinne
like a corrupt carcase) from the se-
pulcher of mine iniquitie. VVhatsoe-
uer o Lord thou hatest in me, expell
and roote out of me, and plante in me
the spirit of chastitie and continen-
cie, to the end that whatsoeuer I shall
demaunde of thee, in my demaunde
I may not offende thee. Take from
me that which is hurtfull, & giue me
that which is profitable. Giue me a
medicine o Lord, by which the
soares of my soule may be healed. Be-
stowe vppon me o Lord thy feare,
compunction of hart, humilitie of
minde, and a conscience free from all
sinne. Graunt me grace o Lord, that
I may

I may alwaies be able to liue in charitie with my brethren, not forgetting mine owne sinnes, nor prying into those of other men. Pardon my soule, pardon my sinnes, pardon mine offences, pardon mine abominations. Visite me being weakened, cure me being diseased, refresh me being wearied, raise me being dead. Giue me (o Lord) a harte, that may feare thee, a minde that may loue thee, a sense that may conceiue thee, eares, that may heare thee, eies, that may see thee. Take pittie (o God) take pittie of me, and beholde me from the sacred seate of thy sacred maiestie, and illuminate the darkenes of my harte with the bright beames of thy light. Giue me (o Lord) discretion to be able to discerne betweene good and euill, and endue me with an vnderstanding, that is alwaies watchfull. I humbly craue pardon of all

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all my finnes, I humbly craue it (o
lord) of thee, from whom, and by
whom I hope to finde fauoure in
time of necessitie.

O Marie mother of God, mother
of Iesus Christ our Lord, thou sa-
cred and vnspotted virgin, vouchsafe
to make intercession for me vnto
him, who made thee a worthy tem-
ple for himselfe to dwell in O S. Mi-
chael, S. Gabriel, S. Raphael, o holy
quires of Angells, and Archangells,
of Patriarches and Prophetes, of
Apostles and Euangelists, of Mar-
tyrs and Confessors, of Preistes and
Leuites, of Monkes and Virgines
and of all suche as haue liued righte-
ously I presume to beseeche you
(euen for his sake, by whome you
haue been elected, and by whose
contemplation you are soe muche
delighted) that you will be pleased to
pray for me a poore sinner vnto him

our God, that I may be deliuered from the furious iawes of the infernall feinde, and from that death which shall neuer haue end. Vouchsafe o Lord according to thy meeknes & vnspeakeable mercie to make me partaker of eternall felicitie.

Graunt o Lord I as v that Preistes may liue in concorde and amitie, and that Kinges and Princes ruling as they ought to doe may be vnited in peace and tranquillitie, I humbly craue grace (o Lord) for the whole Catholique Church, for men & women, for Religious persons, and for secular people, for all Christian magistrates, and for all that beleue in thee, and labour for thy holy loue, that they may perseuer in doing well all the dayes of their liues. Graunt o Lord and king eternall to Virgins chastie

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chastitie; to Religious persons that
haue dedicated themselues vnto
thee, the giuft of continencie; to ma-
ried folkes, holinesse; to fuche as are
truly sorrowfull for their finnes,
forgiuenesse; to widowes & orphāts
succour; protection to those that are
poore; to pilgrims a safe returne,
comfote to fuche as mourne; to the
faithfull departed the repose of hea-
uen; to marriners and fuche as sayle
on the sea, their desired porte or
hauen; to those that haue attained
to perfection, grace to perseuere; to
beginners and proficients in vertue,
grace to doe better; to sinners and to
fuche as offende (as to the poore
wretche) that they may speedily
amende. O most milde and merci-
full Lord & Saviour, the sonne of the
liuinge God, the worldes redeemer,
amongst all men, and in all thinges

I confesse my selfe to be a miserable sinner; neuerthelesse I beseeche thee most sweete and soueraigne father, that thou wilt not cast me as an abiect out of thy fauour. Yea rather o Lord thou King of Kings, who hast determined and decreede the length of ech mans life, graunt me a deuoute desire to amend mine; Stirre vp my sluggish soule, to the end that at all times, and in all thinges, it may seeke, desire, loue, and feare thee, who in all places art three and one, and putt in practice that which is pleasing vnto thee.

Especiallie I beseeche thee o holy father who art blessed and glorious for euer, that thou wilt mercifullie preserve all those that in their prayers, are mindfull of me, and haue commended themselves to mine, albeit little worthe and of noe valew, those likewise that haue shewed to
wards

wards me any deede of charitie or
pirtie, or are ioyned to me in blood
and affinitie, aswell those that are
deade as those that yet liue in this
mortall bodie, to the end (that thou
guiding and assisting them) they may
not perishe euerlastingly. In gene-
rall I beseeche thee o Lord, to aide
and succour all Christians that are
yet liuinge, and on those that are
deade to bestowe absolution, and life
euerlasting.

Finallie (o Lord) I most humbly
and hartely beseeche thee, (who art
and w the beginning and the en-
ding) that when the time is come
that I must die, thou wilt be a milde
and mercifull iudge and a perpetuall
protector to me against the accusa-
tions and snares of the diuell my an-
cient aduersarie admitting me for-
euer into the societie of the holy
Angells, and of all thy Saints in thy

heavenly citie, where thou art blef-
sed and prayed during all eternitie.
Amen.

*A deuoute Prayer in memorie of Christs
passion.*

CHAPT. XLI.

O Lord I s^u Christ, my redemp-
tion, mercie and saluation, I
praise thee, and giue thee thanks
albeit farre inferiour to thy benefits,
albeit wholly voide of deuotion and
seruour, albeit leane and without the
desired fumes of that most sweete
affection, which thou dost require,
neverthelesse my soule doth render
thee thanks suche as they are, which
althought they are not suche as I
knowe

knowe I am bounde to offer, yet
they are according to my best ende-
uour. O hope of my harte, o strength
of my soule, may it please thy omni-
potent worthines to accomplishe,
what my wonderfull greate weak-
nes doth attempt to performe, be-
cause thou art my life, and the scope
of mine intention. And albeit I haue
not hitherto deserved to loue thee
see muche as I knowe is due, yet at
least I desire to loue thee, soe muche
as I ought to doe. Thou seest my
conscience o my light, for that my
whole desire (o Lord) is in thy light,
& whatloeuere my conscience doth at-
tempt to doe that is praise worthy.
I acknowledge that it proceedeth
wholy from thee. If that (o Lord)
be good which thou dost inspire,
(yea it is good indeede, because it is
to loue thee) graunt that I may
doe that, which thou dost com-
mand.

me to desire. Graunt that I may loue thee, as muche as thou dost require. Beholde I offer thee praises and thanks-giuing lett not this giuft of thine be vnprofitable vnto me o Lord which thou hast giuen me of thine owne accorde. Accomplishe that which thou hast begunne, & graunt me that, which thou hast caused me to desire, by preuenting me with thy gracious inspiration. Transforme (most sweete Sauiour) my tepiditie into a most feruent loue of thee: For the onely thinge that I desire to attaine vnto (most louing Lord) by this my prayer and memorie of thy passion, is that I may be able to loue thee with a most ardent affection. Thy goodnes (o Lord) hath created me, thy mercy after my creatiō hath cleansed me from originall sinne, thy patience after baptisme hath binde so sustained, nourished, and expected

me being defiled with many other
sinnes. Thou, o good Lord, dost ex-
pect when I will growe better; and
my soule (that it may be able to doe
pennance and to line well) doth ex-
pect the inspiration of thy gracious
fauoure. O my God, who hast crea-
ted me, who dost patientlie sustaine,
and louingly maintaine me, I hunger
and thirst after thee, I desire, sigh,
and couet to come to thee. And as a
poore distressed childe deprived of
the presence of his tender harted fa-
ther, doth with sighes and sobbes in-
cessantly embrace in his harte the
image and semblance of his fauoure:
soe fareth it with me, as often as I
call to minde thy bitter Passiō (which
albeit it be not as much as I ought,
yet it is as much as I am able) when
I call to minde likewise the buffetts
and whippes by thee sustained, the
poisonous woundes by thee endured,

When I remember in what cruell manner thou hast been crucified, and killed, in what manner thou hast (by thy deare freindes) beene embaulmed and buried; as often likewise as thy glorious Resurrection and admirable Ascension doe occurre to mine imagination. All these thinges I beleue most firmly, lamenting with teares the calamities of my exile in this vale of miserie: my onely hope is the comforte of thy comminge, my cheife desire is to beholde thee face to face in thy heavenly habitation. I cannot but greiue, for that I haue not seene the Lord of Angells debasing himselfe to conuerse and liue amongst men, that by that means he might exalt men to Angelicall conuersation, when God did die who was offended, that man might liue who had offended: I cannot but greiue, for that I haue not deserved

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to be present, and to be astonished
through admiration of a worke of
soe wonderfull and vnspeakeable
compassion. Howe is it o my soule,
that the sworde of most sharpe sor-
rowe doth not peirce thee to the
harte, seing thou could'st not be pre-
sent to see the side of thy Saviour
wounded with a speare, seeing thou
couldst not be present to see the feete
and handes of thy maker to be fast-
ned with nayles, nor the blood of
thy redeemer to be spilt on the
grounde in that dreadefull manner?
VVhy art thou not drunke with the
bitternes of teares, seeing he was
made to drinke of the bitternes of
gall? VVhy dost thou not take com-
passion of the most chaste Virgin
Marie, his most worthy mother,
and thy most worthy Ladie? O
my most mercifull Ladie what
O 5 foun-

sometimes of teares may I affirm
 have flowed from thy most cha-
 eries, when thou beheldst thy on-
 sonne (albeit free from all offence)
 to be bounde, whipt, and slaine in thy
 presence? In what mournfull man-
 ner may I imagin thy dolefull coun-
 tenance at that time to be blubbered
 all over with weeping, when thou
 beheldst this thy innocent sonne thy
 God & thy Lord to be stretched out
 vpon the crosse, and that sacred
 flesh framed of thy flesh to be by
 those bloodie bouchers soe cruellie
 rent in peices. VVith what vnspoke-
 able greife may I well thinke thy
 poore harte at that time to be tor-
 mented when thou didst heare that
 wordes pronounced: VVomā be-
 hold thy sonne; And the disciples: Be-
 hold thy mother? VVhen thou didst see
 cept the disciples in steede of his
 ster, and the seruant in lieu of

Lord

And O that I had beene worthy
 with S. Ioseph to haue taken my
 Lord downe from the Crosse, to
 haue embaulmed and buried him, to
 haue followed or accompanied him
 to his sepulcher, that I might haue
 done some little seruice at soe greate
 a funeral. O that I had with the three
 blessed Maries been stricken into a-
 mazednes through the bright vision
 of the Angells, and had heard newes
 of our Lords Resurrection, newes of
 thy consolation, newes soe muche
 expected, and desired. O that I had
 hearde (I say) from the mouthe of
 the Angells doe you not feare you
 seeke Iesus, that was crucified, he
 is not heere. O most courteous, most
 sweete and most gracious Iesv, when
 wilt thou cure me of my sorrowe
 and penituenes, for that I haue not
 seen the incorruption of thy blessed
 body. For that I haue not kissed the
 places

places where thou wast wounded, the places which the nailes had pierced? For that I haue not bedewed with teares of ioy, the scars of thy true bodie? O admirable, inestimable and incomparable Lord and Sauiour, when wilt thou comforte and cure me of the greife which I endure? Because my sorrowe will neuer cease to afflict me, as long as I live (o Lord) seperated from thee. Take pittie of me o Lord, take pittie of my soule. Thou hast departed, o Lord, without bidding me farewell. Beginninge to mounte vp into heauen, thou hast blessed thy freindes there assembled, and I was not present to see it. Lifting vp thy hands thou hast beene receiued by a cloud into heauen, and I was not present to beholde it. The Angells haue promised that thou wouldest returne, and I did not heare it. VVhat

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I say? VVhat shall I doe? VVhither shall I goe? VVhere shall I seeke him, and when shall I finde him? Of whome shall I aske for him? VVho will tell my beloued, howe muche I loue him? The delight of my harte is changed into desolation my laughter into lamentation. My felthe and my harte haue failed me, o God of my harte, and mine inheritance euerlastinglye. My soule hath refused all other comforte and consolation (o God my sweete delight) sauing that which proceedeth from thee alone. For what haue I in heauen, or what doe I desire vpon earthe sauing thee alone. I couet after thee, my trust is in thee, I seeke after thee. My hart hath saied to thee: I haue sought thy face, thy face (o Lord) will I seeke, turne not away thy face from me. O most gracious lover of men thou art the protector of the poore,

thou art a friende to such as are de-
prived of father and mother. O most
assured Advocate, take pittie of mee
poore distressed orphante, I am as a
poore fatherlesse childe, and my
soule is as a woman bereaved of her
husbande. Vouchsafe graciousslie to
beholde the teares of my distressed
orphancie and widowhoode, which
I offer vnto thee, vntill thou returne,
o my God. May it please thee ther-
fore, may it please thee o Lord to ma-
nifest thy selfe to me, and I shall be
comforted. Graunt that I may see
thee, and I shall obtaine what I de-
sire. Make manifest thy glorie, and
my ioy wilbe accomplished. My
soule hath thirsted after thee, soe
hath likewise my fleshe exceedingly.
My soule hath thirsted after God the
liuinge fountaine, when shall I come,
and be presented before the face of
my Lord? VVhen wilt thou come

my comforter, for whome I will
 wisbe, and earnestly waite for? O
 that I might once behold my delight
 which I doe soe muche desire? O
 howe truly shall I be satisfied, when
 thy glorie shall appeare, which I doe
 greatlie hunger to beholde? VVhen
 shall I become drunke through the
 plentie of thy heavenly habitation
 for which I sigh soe often? VVhen
 wilt thou make me to drinke of the
 riuier of thy pleasure, which I doe
 greatly thirst and desire? In the in-
 terim o Lord lett my teares be my
 continuall fode, vntill it be saied
 vnto me: Beholde thy God; vntill it
 be saied vnto my soule: Beholde thy
 bridegroom. In the interim feede
 me with my sobbs and weeping,
 nourishe me with my sorrowes and
 lamentations. Peraduenture my re-
 deemer will come and visit me, be-

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cause he is full of mercie: yea, he
will not be long in comminge, be-
cause he is full of pittie: To him be
glorie during all eternitie. Amen.

*The end of the Meditations of
S. Augustin.*

A T A B L E
OF THE MEDITATIONS
OF
S. AVGVSTIN,
BISHOP OF HYPPON.

A PRAYER vnto almighty
God for the amendment
of our life and manners.

Chapt. I.

Mans acknowledging
his miserie, his commendation like-
wise of Gods mercie.

Chapt. II.

Mans complaine, who for his dis-
obedience is not hearde of God.

Chapt. III.

The dreade of the iudge coming
to iudgment.

Chapt. IV.

The healpe of God the Father is
desired by the meritts of God the

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the Father the passion of his sonne.

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Heere man doth acknowledge
himselfe to haue beene the cause of
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passion of his sonne.

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the holie Ghost.

Cha. IX.

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The acknowledging of God al-
mighty, and of his Maiestie.

Ch. XII.

After what manner it pleased God
the Father to succoure mankinde:
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A T A B L E

Verde, and thanks for the same.

Chapt. XIII.

Of the confidence which a Christian soule ought to haue in IESVS CHRIST; and in his Passion.

Chapt. XIV.

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of God,

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which mans life is replenished.

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mian Cardinall of Ostia, monke
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THE BOOKE
OF
S. AVGVSTIN,
BISHOP OF HYPPON,

Commonly called his Soliloquies,
that is the secret discourses and
conferences of his soule
with God.



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THE BOOKE
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with God.

of the vnspeakable sweetnes of God.

CHAP. I.



L O R D the strength
of my soule, graunt
me grace | I beseech
thee | that like as thou
knowest me, I may
knowe thee. O my comforter mani-
fest thy selfe vnto me. O light of
mine eyes, graunt, that I may see thee.

The Soliloquies

4
Come o ioy of my spirit. Let me see
thee o delight of my harte. O life of
my soule giue me grace to loue thee.
O Lord my God my cheife delight
and sweetest solace, vouchsafe to ap-
peare vnto me, for thou art my life,
and all the glorie of my soule. O de-
sire of m. harte let me finde thee. O
loue of my soule, let me touche thee.
O heavenly bridegroom my cheife
delight both without and within me,
let me embrace thee. Let me possesse
thee o everlasting blisse, let me pos-
sesse thee in the middst of my harte,
blessed life, and soueraigne sweetnes
of my soule. Let me loue thee o Lord
my fortitude, my force, my refuge
and my deliuerer. Let me loue thee
o my God, my helper, my strong
fortresse; and my sweet hope in
times of distresse. Let me embrace
thee the onely true good, let me
enioy thee the onely best thing.

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Open mine eares by vertue of thy
worde, more peircing then a two ed-
ged sword, to the end I may heare
thy voyce. Let the greatnes of thy
voyce be hearde as a thunder from
aboue, Let the sea roare, and the ful-
ues thereof, let the earthe be moued,
and all thinges in them contained.
Enlighten mine eies o incomprehen-
sible light, sende forth thy lightning,
and dazell them, that they may not
beholde vanitie. Encrease thy light-
ning, and dazell and trouble them in
that manner, as that fountaines of
water may appeare, and the founda-
tions of the whole worlde may be
discovered. O light invisible, giue
me that sight, that may see thee. O
fauoure of life, create in me a new
smell, which may make me runge
after thee in the odoure of thy
ointments. Cure my taste, that it
may taste, knowe and discern

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howe

The Soliloquies

howe greate the multitude of thy
sweetnes is o Lord, which thou hast
kept in store for them that are repli-
nished with thy loue. Giue me a
hearte (o Lord) that may thinke on
thee; a minde, that may loue thee: a
memorie, that may muse on thee: an
vnderstanding that may knowe thee:
a will, that may alwaies be strongly
vnited to thee, the cheifest and most
delightfull good. Graunt that I may
alwaies wisely and discretely loue
thee. O life, to whom all thinges
liue, that life which giueth me life:
that life, which is my life: that life, by
which I liue, without which I die:
that life, by which I am rayled and
reuined without which I perishe and
am consumed: that life, by which I
am comforted, without which I am
afflicted. O liuing life, sweete, and
worthy to be beloued, (alwaies to be
remembered, tell me (I pray thee)

when

Where art thou? VVhere may I finde
 thee, to the end I may leaue my selfe,
 and liue in thee? Be neere vnto me in
 my minde, neere in my harte, neere
 in my mouthe, neere in my hearing,
 neere to succoure me in time of af-
 fliction: because I languishe through
 thy loue: because I die, whensoever
 I am without thee, and am rayled
 againe to life by thinking on thee.
 Thy smell recreateth me, thy re-
 membrance healeth me. Then shall
 I be satisfied and neuer before, when
 thy glorie (o life of my soule) shall
 appeare. My soule greatlie desireth,
 and almost fainteth through the re-
 membrance of thee, when shall I
 come (o my delight) and be presen-
 ted before thee? VVhy dost thou
 hide away thy face o my ioy, by
 which I reioyce? VVhere art thou
 hidden o beautifull Lord, whom I
 so much desire. I smell the sweete
 fauoure

fauoure of thee; I liue, and am de-
 lighted in thee, and yet I doe not see
 thee. I heare thy voyce and am reui-
 ued. But why dost thou hide thy face
 from me? Peraduenture thou wilt
 say: Man cannot see me and liue. Let
 me therefore die o Lord, that I may
 see thee, let me see thee that I may
 die to the worlde. I doe not desire
 to liue, but to die, for that my desire
 is to be dissolued, and to be with
 Christ. I desire to die, that I may see
 Christ; I refuse to liue, to the end I
 may liue with Christ. O Lord I re-
 ceieue my spirit, o my life receieue
 my soule. O my delight drawe my
 harte vnto thee. O my delightfull
 foode, let me feede on thee. O my
 heade, vouchsafe to direct me, o
 light of mine eyes, enlighten me. O
 my melodious musique, tune and
 order me. O my sweete smell, re-
 uine me. O diuine VVorde, re-
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create me. O my praise, make gladdo the soule of thy seruaunt. Enter into it o my ioy, that it may reioyce in thee. Enter into it, o soueraigne sweetnes, that it may taste and sa-
 uoure those thinges, that are sweete. O eternall light, shine vppon it, that it may vnderstande, knowe and loue thee. For this is the cause, why it doth not loue thee (if it doth not loue thee) because it doth not knowe thee: and the cause why it doth not knowe thee, is for that it doth not vnderstande thee. And the cause, why it doth not vnderstande thee, is for that it doth not comprehend thy light, and the light shineth in dark-
 nes, and the darknes comprehendeth it not.

O light of my minde, o bright-
 trueth, o true charitie, who enlight-
 nest euery man comminge into this
 worlde; comminge I lay into

A. j. the

the worlde, but not louinge the worlde, because he that loueth the worlde, becommeth the ennimy of God. Expell the darkenes which couereth the face of the depth of my minde, that by vnderstanding it may see thee; that by seinge it may knowe thee, and by knowing may loue thee. For whosoever knoweth thee, loueth thee, and forgetteth himselfe: he loueth thee more then himselfe: he leaueth himselfe and commeth to thee, that he may be delighted in thee. Hence it proceedeth o Lord, that I doe not loue thee soe much as I ought, because I doe not perfectly knowe thee, but because I knowe thee but a little, I loue thee but a little, and because I loue thee but a little, I am but a little delighted in thee. Leaving thee therefore the true internall ioy by louing thinges externall, as long as I wante thee

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thee onely, I seeke after false freind-
ships in those thinges that are with-
out me. And by this meanes I haue
applied my harte to thinges that are
vaine, which with all affection and
loue I ought to haue bestowed on
thee alone. And soe by louing vane-
tie I my selfe am become vaine.
Hence it proceedeth likewise o
Lord, that I doe not reioyce in thee,
neither doe I adhere to thee. Be-
cause, I delight in thinges temporall,
thou in thinges spirituall, my whole
minde, thoughtes and wordes are
entangled in thinges transitorie, but
thou o Lord dwellest in thinges that
endure for all eternitie, thou thy selfe
being eternitie. Thy habitation is in
heauen, mine on the earthe. Thou
lovest those thinges that are aboue,
I those that are heere beneath.
Thou those that are heauencly, I
those that are earthly. And then

fauoure of thee; I liue, and am de-
 lighted in thee, and yet I doe not see
 thee. I heare thy voyce and am reui-
 ued. But why dost thou hide thy face
 from me? Peraduenture thou wilt
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worlde; comminge I say into

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The Soliloquies

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but a little, and because I loue thee
but a little, I am but a little deligh-
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heauen, mine on the earthe. Thou
lovest those thinges that are aboue,
I those that are heere beneath.
Thou those that are heavenly, I
those that are earthly. And when

will these things agree together,
that are soe opposite one to an o-
ther?

Of the miserie and frailtie of man.

CHAP. II,

VV Retcher that I am when will
my crouchednes be made
correspondent to thy righteousnes.
Thou o Lord louest solitarines, I to
be in the companie of others. Thou
louest silence, and I talkinge and dis-
course. Thou louest veritie, and I
vanitie. Thou louest cleanlines, and
I followe mine owne filthines.

What neede I say more o Lord?
Thou art truly good, I wicked. Thou
art righteous, I vntighteous: thou
art holy, I wretched, thou art iust, I
vniust; thou art light, & I am blinde:
thou

thou art life, and I am deade. Thou
art phisique, and I am sicke. Thou art
mirth, and I am melancholy. Thou
art the supream veritie, and I am al-
together vanitie, like as euerie man
liuing. VVhat shall I then say o my
Creator? Heare me o Creator. I am
thy creature, I haue beene forelorne,
and gone astray; I am thy creature,
and am like to die. I am of thy ma-
king, and am come to nothinge. I am
a peece of earthe framed by thee.

Thy handes o Lord haue made me
and fashioned me: those handes I
say, which with nayles weare fastned
to the crosse for me. Looke I be-
seeche thee o Lord vpon the woundes
of thy handes, and contemne not me
the worke of thy handes. Beholde o
Lord my God, thou hast written me
in thy handes, reade that hande-wri-
ting, & saue me. Behold I sigh to thee
being thy creature, recreate me being
my

my Creator. Beholde, I (whom thou
hast made) doe crie vnto thee, thou
that art life reuiue me. Beholde I
looke towards thee being a peece
of clay framed by thee; thou art my
maker, repaire me. Pardon me o
Lord, for that the dayes of my life
are short, and as it weare nothinge.
VVhat is man, that he durst speake
to God that made him? Pardon me
talking vnto thee. Pardon thy ser-
uant presuming to speake vnto soe
greate a Lord. Necessitie hath noe
lawe. My greife compellerh me to
speake: the miserie which I sustaine,
constrainerh me to crie vnto thee.
Being therfore sicke, I crie vnto the
phisition; being blinde, I hasten
vnto the light: being deade I sighe
after life. Thou art my phisition o
I I E S V S of Nazareth thou art my
light, thou art my life. O Sonne of
David take pittie vppon me, o foun-
taine

of S. Augustin.

15

taine of mercie, be mercifull vnto
me. Heare what thy sicke patient
saith vnto thee. O light, which pas-
sest by, expect him that is blinde:
lende him thy hande, that he may
come vnto thee, and in thy light may
see light. O liuing life, recall me that
am deade, to life. VVhat am I, that
doe speake vnto thee. VVoe be to
me o Lord, pardon me o Lord. I am
an unhappie man; A man (I say) borne
of a woman, liuinge but a short time,
replenished with many miseries: a
man (I say) become like vnto vani-
tie, compared and very well likened
vnto senslesse brute beastes. Againe,
what am I? An obscure bottome-
lesse pitt, a clodd of clay; the sonne
of anger, and perdition: begotten in
filthines, liuing in wretchednes,
and being to die in greate anguish
and distresse. O wretche, what am
I? O miserable man, what shall I
be?

be? A vessel of ordure and filthines,
 a receptacle of rottennes, full of
 stench and loathsomenes: blinde,
 needie; naked, subiect to manifold
 necessities; subiect to miserie and
 mortalitie, knowing neither my be-
 ginning, nor my dyinge day. VVhose
 dayes and life passe and vanishe away
 as the shadowe of the Moone. And
 as the blossomes of a tree growe and
 sodainely wither away, soe doth the
 life of man now flourish, & forth-
 with growe to decay. My life (I say)
 is a life fraile and brittle, a life, which
 by howe much the more it encrea-
 seth, by soe much the more it de-
 creaseth, by howe much the more
 it hastneth on, by soe much the more
 it draweth neere to deathe, a life de-
 ceiptfull, like vnto a shadowe

One while I am merrie and gladd,
 and presentlie after sorrowfull and
 sadde. Sometime sounde, and then
 suddenly

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sodainely sicke; nowe a liue, and in a
 shorte time after I shalbe deade;
 sometimes I make a shewe as if I
 weare happie, yet still in miserie;
 sometimes I laughe, and sodainely
 after I lament. And all thinges are
 soe subiect to mutation, as that no-
 thing can be truly saied to remaine
 stable in the same state one onely
 hower of time. Sometimes feare af-
 flicteth vs, at other times some so-
 daine chance affrighteth vs: some-
 times hunger, vexeth vs at other
 times thirst tormenteth vs: some-
 times heate parcheth vs, at other
 times colde pincheth vs: sometimes
 sicknes molesteth vs, at other times
 sadness deiecteth vs. After these fol-
 loweth deathe before he is expected,
 bereauing wretched men by a thou-
 sande meanes dayly of their liues,
 & taking them on a sodaine before
 they be prepared. One dieth of
 a feauer,

a feauer, an other throughe sorrow,
 one fainteth and falleth downe dead
 through hunger, an other through
 thirst: one is drowned, an other ha-
 ged: one is burned, an other with
 sheteethe of wilde beastes is torne
 in peeces and deuoured. One is
 slaine with the sworde, an other poi-
 soned, an other dieth being by some
 sodaine accident onely affrighted.
 And yet a greater miserie then all
 these, is, that albeit nothing is more
 certaing then deathe, yet man know-
 eth not the time of his deathe; and
 when he thinketh to stande most
 firme, he is ouerthrowne, and all his
 hopes come to nothinge. Becaus
 mā knoweth not when, nor when,
 nor howe he shall die, although he
 be a thinge assured, that he must die.

Beholde o Lord howe great
 mans miserie is, in which I am, and
 yet I am voide of feare: Behold

how

howe greate the calamitie is, which I
sustaine, and yet I am voide of sor-
row, and doe not crie to thee. I will
crie vnto thee o Lord, before I passe
out of this life, to the end my passage
may be nothing els, but to remaine
perpetuallie with thee. I will ther-
fore make knowne and discover my
wretchednes, I will confesse and
will not be ashamed to disclose my
vildenes. Helpe me o my force, by
whom I am vphelde, succoure me o
my strength, by whom I am sustai-
ned: come o light, by which I see; ap-
peare o glorie, by which I reioyce;
appeare o life, in which I may liue, e-
ternallie blessed, euen thou o Lord
my God.

Of the admirable light of God.

CHAPT. III.

O Light, which old Tobias being blinde did see, when he taught his sonne the way of life. That light, which Isaac (albeit his corporall eyes failed him) sawe within him, when outwardly he foretolde to his sonne things that weare to come. That invisible light (I say) that seeth plainly the vnspokeable depthe of mans harte. That light, which Iacob did see, when he prophesied of future euents to his children, according to that, which thou didst inwardly declare vnto him. Beholde (Lord) darknes doth overshadow the face of the bottomlesse depth of my minde, thou art light. Beholde

in obscure mist doth overhelme
the waters of my harte, thou art the
trathe.

O VVorde, by vvhich all thinges
were made, and without which
was made nothing. That VVorde,
which is before all thinges, and be-
fore which, there was nothinge.
That VVorde, which gouerneth all
thinges, without which all thinges
are nothing. That VVorde, which
in the beginning hast saied; Let
light be made, and it was donne.
say likewise to me, let light be
made, and let it be donne, and let
me see the light, and knowe
whatsoever is not light, because
without thee darknes will be vnto
me as light, and light as darknes.
And soe without thy light there is
no veritie; there is nothing els but
error and vanitie: there is confu-
sion, and noe discretiō, there is igno-
rance,

ance, & noe knowledge; blindness
and noe seeing: going astray, and
walking in the right way: deathe,
noe life.

*Of the mortalitie of mans
nature.*

CHAPT. IV

BEholde o Lord, where light is pre-
sent, there deathe is present: where
deathe is not there present, because
deathe is meerelic nothinge. For
deathe we tend to nothinge, which
by faine we feare to doe nothinge
And truly o Lord, this iustlie hap-
vnto vs for we receiue according
our actions, whiles (like a flowing
river) we runne, and come to
thinge: because without thee, all
is made nothing, and we by doing
nothing, come to be nothing.

without thee we are nothing ; by
whom all things are made, without
whom there is made nothing.

O Lord God, thou diuine VVorde,
by whom all things are made, with-
out whom is made nothing . VVoe
is me poore wretche soe often blin-
ded and deprived of sight, for that
I want thee, being the true light.

VVoe is me poore wretche soe ofte
is wounded, for that I want thee the
eternall salue, by which we are
renewed . VVoe is me poore wretche
for so often deceiued, for that I want
thee, being the truche by which we
things are directed . VVoe is me poore
wretche soe ofte going astray, for that
I want thee, who art the true way.

VVoe is me poore wretche soe ofte
to death, for that I want thee, who art
the life by whom we are reuiued.
VVoe is me poore wretche soe often
to nothing, because thou art
the

the diuine VVorde, by whom all things are made, and I want thee without whom nothing is made.

O Lord God, thou diuine VVord who art the light, by whom light was made, who art the way, the truth and the life; in whom there is neither darknes, erreure, vanitie, nor death. Thou art the light, without which darknes blindeth vs, thou art the way, without which erreure deceiuet vs, thou art the veritie, without which vanitie allureth and deludeth vs, thou art the life, without which death vanquisheth vs. Say the word o Lord, let light be made, that I may see the light, and eschewe darknes; that I may see the way and shunne erreure; that I may see the veritie, and auoide vanitie; that I may see life and escape death.

Enlighten me o Lord & my light and saluation, whom I

om all are: my Lord, whom I will prayse:
 r thee my God, whom I will honoure: my
 de. Father, whom I will loue; my bride-
 /ordee groom, to whom and for whom
 bt wa onely I will liue. Enlighten me o
 than Lord and my light, enlighten me
 either (I say) thy poore blinde seruaunt, sit-
 death ting in darknes and in the shadowe
 which of deathe, and guide my feete into
 rt the way of peace, by which I may
 lecei enter into the place of thy glorious
 thow tabernacle, euen into the house of
 den God, with wordes of exultation and
 which confession. For true confession is the
 yore way, by which we arrive vnto thee
 I me the true way, by which we leaue
 haue wandering out of the true way, and
 mme returne, vnto thee the true way, euen
 rie the true way of life.

What it is to become nothing.

CHAPT. V.

I will therefore make knowne and confesse my miserie vnto thee o father Lord of heauen and earthe. Because I am become wretched, and as one turned to nothing, and I knew it not: because I wanted thee, who art the truth. My sinnes wounded me, and I felt it not; because I wanted thee, that art my life. They brought me to nothing, because I wanted thee, who art the VVorde by whom all things are made, without whom nothing is made; Being therefore without thee, I became nothing, because that is nothing, that bringeth vs to nothing. All things that weare made, weare made by the VVorde: But howe weare the

made? God behelde all thinges he
had made, and they weare exceeding
good. All thinges therfore that are
made, are made by the VVorde, and
all thinges that are made by the
VVorde are exceeding good. VVhic
are they good? Because all thinges
are made by the VVorde, and with-
out it is made nothing, for that there
is nothing good, which proceedeth
not from God the supream good.
Contrarie wise, that is euill, which
containeth in it selfe noe good, and
this euill is a meere nothing, for that
euill is nothing els, but the want of
good, even as blindness is nothing
els, but the want of sight. Euill there-
fore is a meere nothing, because it
is made without the VVorde, with-
out which, there is made nothinge.
And that is to be accompted euill,
which wanteth that good, by which
all thinges whatsoever are made. But

those things that are not, are not made by him, & cōsequētlie they are nothing. This therfore is the cause, why those things are euill, which are not made, because all thinges, whatsoeuer are made, are made by the VVorde, and all thinges that are made by the VVorde, are good. And sithēce all thinges that are made, are made by the VVorde, those thinges, that are euill, are not made by him. It remaineth therefore, that all thinges, that are not made, are not good, because all thinges, that are made, are good; whence it followeth, that those thinges are euill, which are not made, and cōsequētlie are nothing, because without the VVorde there is made nothing. Euill therfore is nothing, because it is not made. VVhat is it then, if it be not made? Surelie nothing els but the priuation, and want of that good, by which good is made.

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made. VVherfore to be without the VVorde is euill, which cannot properly be saied to be, because without the VVorde there is nothing. But what is it to be separated from the VVorde? If you desire to knowe this, heare first what the VVorde is. The diuine VVorde saith of himselfe; I am the way, the truthe, and the life. To be separated therefore from the VVorde, is to be without the way, the truthe, and the life, and therefore to be without him, is to be nothing, and consequently euill, because it is separated from the VVorde, by which all thinges weare made exceeding good. To be separated therefore from the VVorde, by which all thinges weare made, is nothing els, but to cease to be, and returne to nothing, because without the worde there is nothing, wherfore as ofte as

thou dost swarue from that which is good, thou dost seperate thy selfe from the VVorde, (which is the true good) and soe thou becommest nothing, because thou art without the VVorde, without which there is made nothing.

Beholde o Lord thou hast enlightened me, to the end, I might beholde thee, by which meanes I haue seene and knowen my selfe: being nowe assured, that as often as I haue been seperated from thee, I haue become nothing, because I haue forgotten thee the onely true good, and loe by that meanes haue become euill. Poore wretche that I am, howe came it to passe, that I did not knowe eare this time, that forsaking thee, I became nothing? But why doe I demaunde that question? For howe coulde I desire to knowe thee, if I was nothing? VVe knowe full well,
that

that euill is nothing, and that which
is nothing, hath noe being; that like-
wise which is not good, hath noe
being, because it is nothing. If there-
fore I was nothing, when I was with-
out thee, I was as nothing, and like
vnto an image or idoll, which is no-
thing: which hath eares and heareth
not: nostrills and smelleth not: which
hath eies, and seeth not: which hath
a mouthe, and speaketh not: which
hath handes, and handeleth not:
which hath feere, and walketh not,
and finally hath the forme and shape
of the members of a man, without
the vse and feeling of them.

*Of the miserable estate of the soule
being in sinne.*

CHAPT. VI.

A S long therefore as I vvas vvith-
out thee, I vvas not, for that
vvas nothing, and therefore I vvas
blinde, deafe, and vn sensible, because
I did neither discerne vyhat vvas
good, not shunne that vvich vvas
euill, neither did I feelee the grei-
uof the vvoundes vvich I receiued
nor see the darknes, in vvich I li-
ued: and the reason vvas, for that
I vvas vvithout thee the true light
enlightning euerie man coming into
this vvorlde. They haue vvounded
me (alas) and I haue not grieved, and
they haue violently drayven me, and they

haue not felt it : because I vvas no-
 thing, for that I vvas vvithout life,
 soule, & vvith the diuine VVorde, by which
 we are made all thinges. For this
 cause O Lord, and my light, mine
 enemies haue donne to me vvhat-
 soeuer they vvoulde, yea they haue
 stricken and stripped me, they haue
 defiled and depraued me, they haue
 wounded, and killed me, because I
 vvast parted from thee, and became as
 nothing vvithout thee. VVoe is me
 O Lord and my life, vvho hast made
 me rich, vvoe is me my light, vvho hast
 enlghtened me. O Lord my God defen-
 ce of my life, take pittie of me, and
 rescue me from deathe, for thou art
 my hope, my strength, my force, and
 my light, my comfort in time of aduersitie, be-
 lieving in thee mine enemies, & deliver me.
 Let those that hate me, flie before
 me, and let me liue in thee by thee.
 O Lord behelde me, and
 seeing

leeing me without thee, they haue despised me. They haue deuised amonge them, the garments of violence, with which thou hadst adorned me, they haue made me as they weare theyre highe rode way, sing to and fro ouer me, and tread me vnder theire feete; they haue defiled thy holy temple, leauing me solate, and oppressed with greife. I went after them being blinde as I were naked, and intangled in the ropes of sinnes: they drew me rounde about after them from one sinne into one other, and from one filthines into another, and I went (as one drunken) before them, hauing not the force to stande them, I was a slave, and slauerie was pleasing vnto me: I was blinde, and blindnes was delight vnto me; I was bounde, neither did I abhorre my bandes; I thought to be sweete, and sweete to be

I was vretched and in miserie, and I
 leuied kneve it not; and the reason vvas,
 of me because I vvas vwithout the VVorde,
 st adon without vvhich vvas made nothing,
 ne at by vvhich all thnges are preserued,
 ay, and vwithout vvhich all thnges re-
 create to nothing. For as by him all
 haue thnges vveare made, and vwithout
 g me him vvas made nothing: euen soe by
 reise. him all thnges are preserued, that
 nde are contained either in heauen, or in
 open earthe, or in the sea, or in the bot-
 de abe somelesse dephte. Neither vwould
 e into one parte stick to an other in a stone,
 es into or in any other thinge created, if
 inenly they vveare not preserued by the
 force of VVorde, by vvhich all thnges vveare
 haue framed. Let me therefore stick and
 me. I adhere to thee o diuine VVorde; for
 delight that as often as I haue vvandered
 ther away from thee, I should haue
 ght vvandered avay in my selfe, if thou
 be for who didst first create me) hadst not
 recreated

recreated me. I haue sinned, & thou
 hast visited me. I haue fallen, & thou
 hast raised me. I haue been ignorant,
 and thou hast taught me I haue been
 blinde, and thou hast enlightened me.

*Of the manifolde benefites of almightie
 God.*

CHAPT. VII.

O My God, graunt that I vnnorthy
 wretch may see, howe much
 am bounde to loue thee. Graunt that
 I may see, howe I am bounde to
 praise thee. Graunt that I may see,
 howe much I am bounde to please
 thee.

Thunder (O Lord) from above
 with a greate and stronge voice
 into the internall eare of my hart
 reache me and saue me, and I
 will praise thee: vwho when
 was nothing, hast created me

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who, when I was in darknes, hast enlightened me; who, when I was deade, hast raised me; who with all manner of good thinges frō my very youthe, hast fed & refreshed me, nourishing me with thy greatest giuises and graces, being a poore vnprofitable worme stinking through the abomination of mine iniquities.

Open vnto me o key of David; who openest, and noe mā shutteth against him; to whom thou openest: who shuttest, & noe man openeth to him, against whom thou shuttest: open vnto me the doore of thy light, that I may enter in & see, and knowe, and with my whole hart confesse vnto thee, for that thy mercy towarde me is greate, and thou hast deliuered my soule from the lowest hell.

O Lord our God, howe wōderfull & worthy to be praised is thy name in the
C whole

vvhole vvorld? VVhat is man a
 Lord, that thou art mindfull of him,
 or the sonne of man, that thou vi-
 sittest him? O Lord the hope of good
 men, and their rovvne of defense.
 O God the life of my soule, by
 which I liue, without which I dy.
 O light of mine eies, by which I
 see, without which I am blinde.
 O ioy of mine harte, and comforte
 of my soule, graunt that I may
 loue thee with all my harte, and
 with all my minde, and with all
 the force and strenght that I haue,
 because thou hast loued me first.

And whence hapneth this vnto me
 o Creator of heauen and earthe and
 of the bottomlesse depthe, who
 needest not my goodes? VVhence
 hapneth this vnto me, that thou
 shouldest in this sorte loue me? O
 diuine wisedome, who openest the
 mouthes of those that are dumbe.

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O diuine VVorde, by which all things weare made. Open my mouthe, and giue me wordes of thanksgiuinge, that I may rehearse all the benefitts, which thou hast bestowed vpon me from the beginning.

Beholde I confesse therefore to haue receiued my being from thee; because thou hast created me, and hast preordained to create me and to number me amonge thy creatures from all eternitie, yea from the beginning, and before thou madest any thinge, before thou didst extend the heauens, before the bottomeles depthes had their being, before the worlde was framed, before the mountaines or hills weare founded, before the riuers flowed: before thou didst make any of those things, which thou hast made by thy worde, thou didst foresee by the infallible prouidence of thy

thy truth that I should be thy creature, preordaining soe of me by thy diuine pleasure.

VVhat hath caused thee to doe this for me o most louing Lord, most glorious God, most mercifull Father, most powerfull and for euer most pittifull creator? VVhat merits of mine, what grace did deserue the same? that it should please thy diuine maiestie soe gratiousslie to create me?

Thou hast created me, when I had noe being, and of nothing thou hast made me something: But what something? Surely not water, nor fire, not a fowle, or a fishe, nor a serpēt, or any brute beaste, not a stone, or a peace of timber, not of those kinde of creatures, which haue nothing els but theire being, nor of those, which be, & growe onely. Not of that sorte, which be, growe, and haue feeling onely; but surpassing all these, it hath pleased

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pleased thee to make me of the number of those, which be onely, for that I am; & of the nōber of those, which be, & growe onely, for that I am, and doe growe; & of the nōber of those, which be, doe growe, and haue feeling, because I am, doe growe, & haue feeling, yea thou hast created me almost equall to the Angells, because I haue receiued from thee common with the the gift of reaso, wherby to knowe thee.

Neuerthelesse I haue saied (almost equall) for that they already haue the happie knowledge of thee, by seeing thee as thou art, but I by hope onely. They, by beholding thee apparantlie face to face, I obscurelie as it weare in a looking glasse: They plainelie and perfectlie, but I partlie onely.

Of the future dignitie of man.

CHAPT. VIII.

VV Men that therfore which is perfect is arrived, that which is partly onely shalbe disanulled. which will be, when we shall be admitted to beholde thy face apparentlie. VVhat will the hinder vs to be almost equall to the Angells? whom thou (o Lord) at that time wilt crowne with a crowne of hope, which is adorned with glorie and renowne: whom thou with unspeakeable fauoures wilt grace as thy friends; yea we shalbe in all things like, and equall to the Angells. Thy cruete doth likewise testifie the same, saying; They are equall to the Angells, and are the sonnes of God.

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What are they but the Sonnes of God, if they are equall to the Angells: They shall without doubt be the sonnes of God; because the sonne of man is become the sonne of God.

Through this cōsideration I durst boldly affirme, that man is not onely almost equall to the Angells, noe nor equall onely, but higher in dignitie and surpassing the Angells, because man is God and God is man, not an Angell. VVherfore I durst mouche, that man is the most excellent of all creatures: because the VVorde, which in the beginning was God with God; the VVorde, by which God sayed: let light be made, and light was made, to witt, the Angelicall nature; the VVorde, by which God in the beginning created all thinges, the same VVorde hath become fleshe, and dwelt in vs, & we haue seene the glory of it. Loe this is

the glorie, by which I glorie, when-
 soeuer I glorie, as I ought. Loe this
 is the ioy, by which I reioyce, when-
 soeuer I reioyce as I shoulde, euen
 thou o Lord my God, the life, and
 onely glorie of my soule.

I cōfesse therefore vnto thee o Lord
 my God, that thou hast created me,
 in a manner equall to the Angells, in
 that thou hast created me capable of
 reason: for that by meanes of thy di-
 uine VVorde, I am in possibilitie to
 become equall to the Angells, that
 by meanes of thy onely begotten
 VVorde, I may be adopted to be thy
 sonne o Lord, to be thy sonne I say,
 by the meanes and merits of thy be-
 loued sonne Iesvs Christ, in whom
 thou hast beene well pleased, being
 thy onely sonne, & heire, & our onely
 Lord and redeemer, enlighner, and
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thee, and the light of our eyes; who is
our life, our Saviour, and our onely
hope, who hath loued vs more then
himselfe, by whom we haue an assu-
red trust and confidence, and accessse
to come to thee, because he hath
giuen them power to be the sonnes
of God, that beleue in his name.

I will for euer o Lord praise thy
holy name, who by creating me ac-
cording to thine owne image and
likenes, hast made me capable of soe
greare glorie, as to be the sonne of
God.

The trees, stones, and all thinges
els whatsoeuer, that are moued, or
growe, in the ayre, or in the sea, or
on the earth haue not this pri-
uiledge & prerogative; because thou
hast not giuen the power by meanes
of thy V Worde, to be the sonnes of
God, for that they are deprived
of

of reason. Because this power doth
depende of the reason, by which we
knowe God. But he hath giuen this
power to men, whom he hath crea-
ted reasonable according to his
owne image and likenes. And I
o Lord, like as by thy grace I am a
man, soe likewise by thy grace I am
in possibilitie to be thy sonne, which
is a prerogative which they cannot
attaine vnto. VVhence proceedeth
this soe greate a good vnto me o
Lord, the most soueraigne truthe,
and true soueraigntie, the originall
& beginning of all creatures. VVhat
is the cause heereof o Lord, that I
shoulde be able to become thy
sonne, & they cannot? Thou art the
cause o Lord, who remainest for
euer, who hast created as well the one
as the other. Thou hast created both
men and beastes, the stones, and the
greene grasse growing on the ground.

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There weare not any precedent merits or precedēt grace because thou hast created all thinges, being moued therevnto by thy onely goodnes. All creatures before their creatiō weare equall in merits, for that they weare all voide of merits. VVhat then hath caused, thy goodnes to be more liberall towards me thy creature, whom thou hast endewed with reason, then towards all others that are voide of the same? VVhy am not I like vnto all them, or all they like vnto me, or I alone like vnto them? VVhat merits of mine, what grace or goodnes was there in me to deserue the same? to witt, that thou shouldest make me capable to be the sonne of God, which prerogative thou hast graunted to none of them? Be it farr o Lord, from mine imagination, that I shoulde thinke this to

proceede from any merits of mine.
Thy onely grace and goodnes hath
been the cause of this, to the end I
might be partaker of the sweetnes
thereof.

I beseeche thee therefore by that
grace, by the which thou hast created
me, that thou wilt give me grace,
to the end I may be gratefull for this
grace receiued from thee.

Of Gods omnipotent power.

CHAPT. IX.

THy omnipotent hande (o God)
being still one and the same hath
created Angells in heauē. & wormes
on the earthe, not being more excel-
lent in the creation of the first, then
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of the later. For as noe other hande
coule create an Angell: soe noe
other coule create a worme. As noe
other coule create heauen: soe noe
other coule create the leaft leafe of
a tree. As noe other coule create
the body, soe noe other coule cause
soe much as one haire of the heade
to be either white, or blacke. But
the omnipotent hande of thy ma-
iestie createth all thinges with a like
facilitie. Neither is it more possible
vnto it to create a worme, then an
Angell, nor more impossible to in-
large the heauens then a leafe, it is
not more easie vnto it to make a
haire, then a body: nor more harde
to lay the foundation of the earthe
vpon the waters, then the foun-
dation of the waters vpon the
earthe. But all thinges, vvhaf-
soeuer it vvoulde, it hath made
(as it vvoulde) in heauen, and in
earthe,

earth, in the sea, and in the bottomles depths, making me likewise amongst all other things, even as it would, could, & knewe howe.

Veriely thy hande (o Lord) could haue made me a stone, or a birde, or a serpent, or some brute beaste; knowing full well howe to doe it, yet would not, by reason of thy great goodnes. The cause therefore, why I am not a stone, or a tree, or some brute beaste, is, for that thy goodnes hath otherwise ordained, neither weare there any precedent merits of mine, that might claime the same.

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Of the incomprehensible prayse
of God.

CHAPT. X.

WHat hath caused thee o Lord
to be soe good and gracious
unto me, and howe shall I be able
worthily to prayse thee? For as thou
hast made me without me according
as it hath pleased thee, soe likewise
thou art prayed without me, euen
as it pleaseeth thee. Thou o Lord art
thine owne prayse. Let thy workes
prayse thee, o Lord according to the
multitude of thy greatenes, albeit
thy prayse be incomprehensible. It
cannot be conceiued in thought, nor
expressed with wordes, nor per-
ceiued by the hearing, because these
are

are transitorie and fleeting, but thy
praise is eternall and everlasting.

The thought hath his beginning &
likewise his ending, the voyce yeil-
deth forth a sounde, and the sounde
sodainelic passeth away, the eare
heareth, and the hearing quickly cea-
seth without making any long stay:
but thy praise endureth perpetually.

VVho then can worthily praise
thee? or what man is able to expresse
thy praise, seing thy praise is not tra-
sitorie, but durable for all eternitie?

That man praiseth thee, that be-
leueth thee to be thine owne praise.
That mā praiseth thee, that acknow-
ledgeth that he is vnable to expresse
thy praise. In thee o Lord is our
praise, (who art that praise that en-
dureth alwaies) in thee shall my soule
be praised.

VVe (o Lord) doe not praise thee,

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but thou thy selfe praisest thy selfe,
both by thy selfe, and in thy selfe, &
we likewise haue praise in thee. The
haue we true praise, whē we receiue
praise from thee, when the light ap-
proueth the light, because thou, that
art the true light, giuest true praise.
As often therfore as we seeke praise
and commendation from any other
saing from thee, soe often we loose
thy praise, because that praise pas-
seth away, but thine endureth for
all eternitie. If we seeke transi-
torie praise we loose, that which
endureth alwaies: If therfore we
desire to obtaine that praise which
is euerlasting, let vs not loue that
which is transitorie and fleeting.

O Lord my God the eternall
praise, from vvhom proceedeth
all praise, and vvithout vvhom
there is noe praise. I am
not

not able to prayse thee without thee; let me possesse thee, and I will prayse thee. For what am I (o Lord) of my selfe, that I shoulde prayse thee. Verily I am nothing els but dust, and ashes, a deade dogge turned into carion, a worine, and meere corruption. VVhat am I (o Lord God most powerfull, the breathe and life of euery living creature) that I shoulde prayse thee, whose dwelling is eternitie.

Shall darknes prayse the light, or death life. Thou art the light, I am darknes: thou art life, I am deathe. Shall vanitie prayse veritie? Thou art veritie, and I am a man wholly addicted to vanitie. How then shall I be able (o Lord) to prayse thee? Shall my miserie prayse thee? Shall that which stinketh prayse that which is sweete? Shall mans mortalitie, (which is to day, and is gone

gone to morrowe) prayse thee? Shall
 man presume to prayse thee being
 but rottennes and corruption, and
 the sonne of mā, being but a worme?
 Shall he presume to prayse thee, that
 is begotten, borne, and brought vp
 in sinne and iniquitie. Verily thy
 prayse doth not seeme faire and com-
 mendable in the mouthe of him,
 whose life is abominable. Let thy in-
 comprehensible power therefore (o
 Lord my God) prayse thee, let thy
 boundlesse wisdom, and vnspeake-
 able goodnes prayse thee. Let thy
 supereminent clemencie, and super-
 abundant mercie prayse thee. Let
 thy everlasting vertue and diuinitie
 prayse thee. Let thy most omnipo-
 tent power, and thy surpassing greate
 liberalitie and loue (by which thou
 hast created vs) prayse thee o Lord.
 God the verie life of my soule.

Of the hope, which we ought to have
in God.

CHAPT. XI.

BUt I o Lord that am thy creature,
being placed vnder the shadowe
of thy wings will put my trust in thy
goodnes, by which thou hast created
me. Permit not that to perish
through my malice, which it hath
pleased thee to make through thy
greate goodnes. Permit not that to
perish through my miserie, which
thou hast vouchsafed to create
through thy surpassing greate mercy.
For what profit is there in my crea-
tion, if I shall descende into corrup-
tion?

Hast thou o God in vaine created
all the children of men? Thou o
Lord created me, gouerne that which
thou

to be
 Thou hast created. Despise not I be-
 etche thee the workes of thy hādes.
 Thou hast made me of nothinge; if
 thou (o Lord) doe not gouerne me,
 I shall againe returne to nothing.
 Forlike as, when I was nothing of
 my selfe, thou hast made me of no-
 thing, soe, if thou doe not gouerne
 me, I shall againe of my selfe returne
 to nothing.

Help me o Lord, and my life, that
 I may not perishe through my
 wickednes. If thou (o Lord) hadst not
 created me, I weare nothing, now
 (for that thou hast created me) I am
 something. If thou doe not gouerne
 me, I shall cease to be something,
 and returne to nothing. For nei-
 ther my merits nor any speciall
 grace in me haue compelled thee
 to create me, but thy gracious
 goodnes and mercie. Let the
 same

same loue of thine o Lord my God
 which hath heeretofore enforced
 thee to create me, enforce thee now
 likewise to gouerne me. For what
 doth it profit me, that thy charitie
 hath constrained thee to create me,
 if I perishe in my miserie, and thy
 right hande doe not rule me.

Let this thy clemencie (o Lord my
 God) enforce thee to saue that which
 is created, which hath enforced thee
 to create that which was vncreated.
 Let that charitie cause thee to saue
 me, which hath caused thee to create
 me; being it is noe lesse now, then it
 was then, thou thy selfe being that
 charitie, who art still the same.

Thy hande o Lord is not growne
 short that it cannot helpe me, neither
 thy eare become shutt, that it cannot
 heare me; but my sinnes haue made
 a diuision betweene me, and thee,
 betweene darknes and light, be-

twene

seene the image of death, and life,
betwene vanitie and veritie, be-
tweene this life of mine, which
changeth as the moone, and that of
time, which is still the same.

Of the snares of concupiscence.

CHAPT. XII.

These are the shadowes of dark-
nes, with which I am overwel-
led in the bottomeles dongeon of
this obscure prison, in which I lie
prostrate crouching on the ground,
till the day appeare, and the sha-
dowes be departed, and light be
made in the firmament of thy vestue.
Let the voyce of our Lord with
power and magnificence pronounce
saying: Let light be made, and let the
darknes be dispersed, let the drie
likewise appeare, and let the
earth

earthe bring forth greene herbes,
producing the seede and good fruit
of the iustice of thy kingdome.

O Lord my father and God, the
life, by which all thinges liue, and
without which all thinges are to be
accōpted as deade, permit me not to
linger in lewde thoughtes, and deli-
uer me from proude & loftie lookes.
Take from me all carnall concupis-
cence & suffer me not to be of a bold
and boasting minde, but possesse
my harte, that it may alwaies thinke
of thee.

Enlighten the eies of mine vnder-
standing that they may see thee, and not
be exalted in thy presence, o glorie
everlasting, but let them thinke hum-
bly, not looking ouer curiously at
those wonderfull thinges, that are
about them. Let them looke vpon
those thinges, that are on the right
hande.

and not vpon those on the left,
that are displeasing vnto thee. Let thy
eie-lids likewise guide my foote-
steps, for that thy eie-lids looke
vnto the actions and thoughtes of
the sonnes of men.

Break and bruisse my vnlawefull
luste with thy sweetenes, which thou
hast reserued for those that feare
thee, to the end I may with an eter-
nall desire conue thee; leaste my in-
small taste (being through vanities
enured and deceaued) esteeme bitter
to be sweete, and sweete to be bitter,
darkenes to be light, and light to be
darkenes, that I may escape free from
such a multitude of snares (where-
with all the worlde is replenished)
which our ghostly enimie hath pla-
ced in the way of this life that we are
to walke in, thereby to ensnare
the soules of such as sinne.

Which

VVhich he that saw, it omitted
 to tell vs of, saying: VVhatsoever
 in the worlde, is either the cōcupi-
 scence of the flesh, or the concupis-
 cence of the eies, or pride of life. Be-
 holde o Lord my God, the whole
 worlde is full of the snares of concu-
 piscences, which my ghostly enni-
 mies haue prepared to intrappe me
 in, and who shall be able to auoid
 the? Verily he, frō whom thou shalt
 take away the concupiscence of the
 eies, least the cōcupiscence of the eies
 doe entrappe him, and from whom
 thou shalt take away the concupis-
 cence of the flesh, least the concupis-
 cence of the fleshe entice him, and
 from whome thou shalt take away
 bolde and boasting minde, least pride
 of life doe craftely deceaue him. O
 howe happie is he, to whome thou
 shalt afforde this fauoure, because
 such a one shall passe without danger.

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VVherfore I beseeche thee for
thine owne sake (o my Redeemer)
that thou wilt helpe me, that I may
not fall in the sight of mine aduer-
saries, being taken in the snares,
which they haue prepared to entrap
my feete, therby to overthrowe my
soule; but deliuer me (o strength of
my saluation) least thine ennimies,
which hate thee, haue me in derision.

Arise o Lord my God, (thou that art
my fortitude) and let thine ennimies
be dispersed; let those that hate thee,
fly before thee, yea like as waxe mel-
teth away before the face of the fire
even so: let sinners consume in thy
sight: But let me remaine safe,
being hidden in the secret place of
thy presence, where abounding with
all good thinges, I may reioyce in
the companie of thy children. Listen
o Lord God vnto the crye of thy chil-
dren (who art a father to the father-

lesse, and a mother to such as are in
distresse) and stretch forth the thy
winges, that we may flie vnder them
from the face of our aduersarie, o
tower of the fortresse of Israel, who
wilt neither slumber nor sleepe in
garding and defending Israel, for that
the ennemie doth neither slumber
nor sleepe, that opposeth Israel.

Of the miseries of man, and the manifold
benefits of almighty
God.

CHAPT. XIII.

O Light, not scene by any other
light, o brightnes, not behelde
by any other brightnes; That light
that darkneth all other light, that
brightnes, that maketh dimme all
externall brightnes.

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O light from which all light is de-
riued, o brightnes, from which all
brightnes doth proceede; that
brightnes, in comparison of which all
brightnes is but dimnes, all light but
darknes. That light, in whose pre-
sence, all dimnes is turned into
brightnes, all darknes into light.

O supremè light, by noe cloude en-
clouded, by noe mist diminished, by
noe darknes darkned, by noe obsta-
cle enclosed, by noe shadowe seuered
and deuided.

O light, which enlightnest all
thinges wholly, togeather, seuerally
and for euer, let me be absorpt by
thee into the bottomlesse depth of
thy brightnes, that on euerie side I
may see thee in thee, and me in thee,
and all thinges vnder thee.

Forlake me not (o Lord I beseeche
thee) least the darknes of my igno-
rance and sinne increase. Verilie

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without thee all thinges are darknes,
and sinne vnto me, because nothing
is good without thee the true, sole,
and soueraigne good. I confesse and
acknowledge o Lord my God, that
where soeuer I am without thee it fa-
reth not well with me, neither with-
out nor within me, because without
thee (o my God) I esteeme plentie
to be pouertie. I shall then be con-
tent and not before, to wit when thy
glorie shall appeare. Giue me grace
likewise o Lord, who art my onely
felicitie that I may confesse my mi-
serie vnto thee; I confesse therefore,
that aslonge as the multiplicite of
temporall affaires did disperse and
deuide me (following my sensualitie)
from one thinge into many, to wit
from the supream and onely good
that is fro the vnitie of thy goodnes;
soe longe I had painefull plentie and
plentifull pouertie, pursuing many
thinges,

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ges, and finding content in none,
that I founde not thee, with in
the assured, singular, inseparable
sole good, which hauing nowe
gotten, I am noe more subiect to
need, which hauing obtained I am
noe more payned and greiued,
which hauing nowe in possession,
my whole desire is satisfied.

This is a miserie (me thinke) aboue
other miseries to be lamented to see
howe my miserable soule doth for-
ake & abandon thee, in whose com-
pany thee is alwaies riche & gladde,
& adhereth to the worlde, with who
thee is alwaies poore and sadde. The
worlde crieth vnto vs saying, I feede,
and thou (o Lord) callest vnto vs,
saying, I feede; and yet notwithstanding
such is my peruerse miserie;
that it maketh choice rather to fol-
lowe him that fadeth, then him that
feedeth me.

This is my infirmitie and disease, O thou thy self
 Cure the same O Phisition of all ouer
 soules, to the end I may with thee might
 whole harte acknowledge vnto thee, O thou
 (O Sauour of my soule) the manifold benefits, with which thou hast nourished me from my tender youth, vntill these my old and last decrep
 years.

For thine owne sake (O Lord) I beseech thee
 seeche thee not to forsake me: when I was nothing, thou hast created me for me: when I was consumed through sinne, thou hast redeemed me, when I was past recouerie, & deade through mine iniquitie, thou hast come downe from heaven vnto me, taking vpon thee my mortalitie, thou I say being a king and Lord soe puissant, hast descended from heaven vnto thy slaue, and seruant, rendring thy self captiue to reserue him a liue, yet thou

dise thou thy selfe hast died, and by dying
of east overcome deathe, to the end
that thou mightest restore me to life, ex-
torting me to my former dignitie, by
unfolding thy selfe, to soe greate po-
tency. VVhen I was vicerly yndonne,
h, being gone astray, and solde to sinne,
cre thou hast come into the worlde for
my redemption, and hast loued me
I be dearely, as that thou hast given
thyne owne blood for a ransome
me for me: thou hast loued me (o Lord)
more then thy selfe, in that thou hast
vouchsafed to die for me.

Thou hast therfor in this maruai-
lous manner, and with soe deare a
price recalled me from banishment,
redeemed me from seruitude, deli-
uered me from punishment, na-
med me after thine owne name, si-
gned me with thine owne blood,
to the end I might alwaies

carrie

carrie about me a memoriall of thee, neuer suffering it to departe from my harte who to redceme me didst not departe from the crosse.

— With the same sacred oyle with which thou weart annoointed thou hast annoointed me in baptisme, to the end that from thy name (Christ) I might be called a Christian.

Beholde thou hast written me in thy handes, that thou maiest still be mindfull of me, yet with this Prouiso, that I be likewise still mindfull of thee. Thus therefore, and after an vspeakeable manner hath thy grace and mercy alwaies preuented me.

Thou hast likewise (o my deliuerer) deliuered me many times from many and maruelous mighty dangers. VVhen I haue gone out of the way thou hast directed me when I haue been ignorant, thou hast instructed me, whe I haue sinned, thou hast

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corrected me; when I haue been sorrowfull thou hast gladdened me; when I haue been in despaire, thou hast comforted me; when I haue fallen thou hast raysted me; when I haue stood, thou hast vpheld me; when I haue errailed, thou hast conducted me; when I haue arriued, thou hast entertained me; when I haue slept, thou hast guarded me; when I haue called, thou hast hearde me.

*Heere God doth continuallie looke into
the actions and intentions
of men.*

CHAPT. XIV.

THese, and many other benefits thou hast bestowed vpon me: (O God the life of my soule) of which to speake, thinke and thanke thee; it ought at all times to be a thinge
sweete

sweete and pleasing vnto me, to the
end that, with all my harte, and with
all my soule, and with all my minde,
and with all my strength, and with
all the powers of my soule and bo-
die I might alwayes praise and loue
thee for all the benefits, which I
haue receiued from thee, (O Lord
my God) who art the blessed sweet-
nes of those that delight in thee.

Howe be it thy eies doe see the
manyfolde imperfections that are in
me. Thy eies I say, are more shi-
ning then the sunne, seeing on eu-
erie side all the wayes of men (yea
penetratinge the bottome of the
bottomelesse depthe), soe that in
all places, and perpetuallie they doe
beholde those that liue well, and
those that liue wickedly. For si-
thence thou dost gouerne all thinges,
filling eache one of them, being at
all times, and in all places whole
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present, taking care likewise of all things, which thou hast created; (because thou dost hate none of those things which thou hast framed) thou dost consider all my footesteps and paths soe narrowelie, watching night and day over my custodie, marking all my waies soe diligently, and looking vppon me perpetuallie, even as if thou weare forgetfull of all other creatures contained in heauen or earth, & hadst care of noe other sauing of me onely.

Thy eie-sight likewise is neither augmented by looking vppon one thinge onely (it being immutable) neither is it diminished by beholding diuerse things and innumerable. Because thou dost see many things at once (albeit different one from an other) as plainly and perfectly, as if thou didst looke but vppon one onelie. Thou therefore

dost beholde all things at once, after the same manner as if thou didst beholde but one onely, and all things severallie as if they were but one onely; that is, without diuision, variation, or diminishing.

VVhence it followeth, that thou being alwaies one at all times, dost without time beholde me wholly at once, and continuallie, even as if thou hadst no other thing to thinke vppon, guarding and protecting me in that manner, as if thou were mindfull of me onely, and forgetfull of all others. Because thou art alwaies present, and ready to come vnto me, as often as I am ready to entertaine thee.

VVhither soeuer I goe, thou (O Lord) dost not forsake me, vnlesse I first forsake thee, and whersoeuer I

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am, thou art there with me because thou art euerie where, to the end that whither soeuer I goe, I might finde thee, by whome I am prelerued in my being, least I should perishe without thee, for that without thee, I should presently returne to nothing.

Verily I confesse that what thinge or thinges soeuer I vndertake to doe I am to doe it in thy sight, and that which I vndertake to doe whatsoeuer it be, thou dost beholde more plaineely, then I which am to doe it: because thou art present with me at the doing of euerie thinge, continually marking all my thoughtes, intentions, delightes, and actions.

The desires and imaginations of my minde, whatsoeuer they be, are at all times known and apparant vnto thee. Thou o Lord knowest fro

whence the spirit or soule of man proceedeth, where it abideth, and whither it goeth, for that thou art he that doth searche into the soules of all men, who knowest best (being the internall iudge) whether the roote, that bringeth forth the faire leaues, be sweete or sower, looking likewise narrowlie into the verie pithe or harte of the roote: neither dost thou looke into the intention onely, but goest further, and by the infallible truthe of thy light dost gather, number, see, and seeke out the innermost pithe of the roote therof, to the end thou maiest render to euerie man, not onely according to his workes, and intention, but alsoe according to the internall harte of the roote, which is hidden, from whence the intention of him that worketh hath his beginninge.

Thou o Lord dost beholde, thy
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ears doe heare, and thy eyes doe see and consider what mine intention is, when I vndertake any thinge whatsoeuer I haue in my imagination, & in whatsoeuer I doe take delectation, thou I say dost marke, consider, note, and write the same in thy booke, be it good or euill that at the day of iudgment, (when these thy bookes shalbe opened, and men are to be iudged according to the thinges in them contained) that which is good may by thee be rewarded, and that which is euill, punished.

This is that, peraduenture, whereof thou hast forewarned vs saying: I will consider the thinges, that lastly will happen vnto the. And that likewise (o Lord) which is written of thee. He considereth the end of euerie man: for that in all our doinges, thou dost more narrowly marke

the end and scope of the intention, for which they are donne, then the meere art of him that doth them.

Now when I pōder this diligently in my minde (o Lord my God who art terrible to beholde, and of invincible fortitude) I cannot but be mat- uailouslie affraied and ashamed, considering the great necessitie we have to liue iustly and vprightly, we being to doe all our actions in the sight of him that is to be our iudge, who seeth all thinges apparentlie.

*That man without the assistance of
Gods grace, is able to doe
nothing of himselfe.*

CHAPT. XV.

○ God most powerfull and potent ouer the spirits or soules of all flesh, whose eies behold all the waies of

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of the children of Adam, from the day of their birthe, vntill the day of their death, to the end, thou maicst render to euery man, according to his actions be they good or euill, teache me (I beseeche thee) howe to confesse vnto thee my pouertie; because I haue heeretofore vaunted that I was riche & needed nothing, not knowinge that I was poore, blinde, naked, wretched, and in misery, for that I thought my selfe to be something when I was nothing. I saied with my selfe, I shall become a wise man, and I became a foole. I thought my selfe to be prudent and discrete, & I was deceiued, for that I nowe perceiue that it is a giift gratis by thee giuen, without whō we can doe nothing, because, vnlesse thou O Lord garde the citty, he watcheth but in vaine, that guardeth the same.

Thus (o Lord) by leauing me, and prouing me, thou hast taught me to know my selfe, not in respect of thee, that thou mightst know me, but in respect of me, that I might knowe my selfe, because (as I haue already saied) I thought my selfe to be something of my selfe, and sufficient of my selfe; neither did I perceiue that it was thou that didst gouerne me, vntill thou didst for a while forsake me, whervvpon I forthwith fell, by which I did see and knowe, that it was thou that didst gouerne me, and that my fall hapned throughe mine owne faulre, and my arising againe to grace, by the meanes onely of thy grace.

Thou hast opened mine eies (o diuine light) thou hast awakened and enlightned me, soe that now I see that mans life is a temptation vppon earth; neither hath fraile flesh, or
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any mortall man liuing iust occasion
to glorie of himselfe before thee, or
to presume of his iustification, si-
thence all the good we haue, be it
little or greate proceedeth wholly
and freely from thee, neither can
we attribute any thing iustly to
our selues, sauing onely our iniqui-
tie.

VVherof then shall any mortall
man glorie? shall he glorie of his
iniquitie? This is not glorie, but
meere miserie. Shall he therfore
glorie of his goodnes? shall he glo-
rie of that which is an others? be-
cause all goodnes and glorie is thine
o Lord, and belongeth to thee. He
therfore, that vsurpeth that glorie
to himselfe that is due to thee, is a
thiefe and a robber, and like vnto
the diuell, who desired to bereaue
thee of thy glorie. For he that desi-
reth to be praysed in respect of the

guift which thou haft given him, and doth not leeke thy glory therein, but his owne; albeit in refpect of thy guift he be praifed of men, yet by thee he is thought worthy of blame, for that with that guift which thou haft given him, he hath not fought thy glory, but his owne. But he that is praifed of men being by thee thought worthy of blame, will not be defended by men, when thou fhalt iudge him, nor freedde by them, when thou fhalt condemne him.

Thou therefore o Lord who didft forme me in my mothers wombe permitt me not to fall into that reproachfull infamy, as to be vpbraided as one that woulde bereaue thee of thy glory. To thee is due all glorie who art the author of all goodnes, but to vs, fhame and misery, who according to our deferts are worthy of all wretchednes, weare it not that thou

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thou dost take pittie vpon vs.

Thou o Lord, art pittifull indeede, full of compassion towarde all men, & hating nothing of those thinges, which thou hast made, bestowing vpon vs many benefits, & enriching vs with thy greatest gifts: because thou dost fauour those that are friendlesse, making them to abounde with the riches of thy goodnes.

Beholde now o Lord, we are thy poore distressed children, we are thy little flock, open thy gates vnto vs, to the end, that those that are poore may feede and be filled abundantly, and those that seeke thee, may praise thee eternallie.

I knowe o Lord and confesse, (because thou hast instructed me) that they onely that acknowledge themselves to be poore and needy, & confesse vnto thee their pouerty, shalbe enriched by thee, in soe much,

that they that imagine themselves riche (being indeede poore and needie) are not to expect any spirituall giift, or grace from thee.

VVherefore o Lord my God, I doe acknowledge and confesse vnto thee my pouertie, rendring vnto thee all glorie, (all being thine and due vnto thee) because all the good that is donne by me, proceedeth wholly from thee.

I confesse o Lord, (like as thou hast taught me) that I am nothing els, but meere vanitie, the shadowe of deathe, a darke bottomelesse dungeon, a voide and vnprofitable plot of grounde, bringing forth nothing without thy blessing, the naturall fruit thereof being confusion, sinne, and eternall death and damnation. All the good that euer I had heretofore, I had it from thee, all
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the good I haue likewise at this present, is wholly thine, and proceedeth from the handes of thy liberalitie.

VWhen I haue stooode vpright, it hath been by thy assistance, when I haue fallen, it hath been through mine owne negligence: when I was fallen likewise, I shoulde for euer haue remained in the mire if thou hadst not raised me: and being blind, I shoulde for euer, haue beene blind if thou hadst not enlightned me. VWhen I was fallen I should neuer haue risen, if thou hadst not with thy hand rayfed me; yea after thou hast rayfed me, I shoulde haue fallen againe immediately, if thou hadst not vphelde me. I shoulde likewise haue perished many times, and been vtterlie vndonne, if thou hadst not gouerned me.

Thus o Lord, and in this manner

hath thy grace and mercy prevented me from time to time & continually, deliuering me from all mishapps, that might haue befallen me, preserving me from perills that are past, deliuering me out of those that are present, and strengthening me against those that are to come: cutting in sunder before me the snares of sinne, removing likewise all causes and occasiōs of the same; for if thou hadst not afforded me this fauoure, I shoulde haue committed all sortes of sinnes whatsoeuer. Because I knowe (O Lord) that there is noe sinne committed by one man, which an other coulde not likewise doe the same, if mans Creator, by whom he was made, did not assist him.

Thou therefore hast caused and commanded me to abstaine from iniquity, giuing me thy grace, that I might belieue in thee, For thou O Lord

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Lord didst direct me to doe that which was to thy glory; and mine owne saluation, giuing me grace and vnderstanding, that I might auoide adulterie, or all other sinne.

*Of the diuell, and his manifolde
temptations.*

CHAPT. XVI.

THe tempter was absent, & thou hast been the cause that he was absent; time and place haue been waiting, & this hath happned through thy fatherly dispositiō. The tempter was present, hauing opportunitie of place and time, but thou hast kept me from consenting vnto him. The tempter came to tempre me in his owne deformed and ougly forme, and thou hast given me courage to contemne him. The tempter

came

came as an armed souldier with greate puissance and power, and thou hast fortified me, and enfeebled him, to the end, he might not vanquishe me. The tempter came being transformed into an Angell of light, and to the end he might not deceiue me, thou hast rebuked him, and giuen me light that I might knowe him.

This is that feirce and fiery Dragon, the old serpent, which is commonly called the Diuell and Satan, hauing seuen heades and ten hornes, whom thou hast created to be deluded in the wide and spacious sea of this tempestuous worlde, in which there are infinite multitudes of creatures that creepe, and of beastes both small and greate, (that is diuerse sortes of diuells) who day and night doe nothing els but range about seeking whom they may deuoure,

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This is that old Dragon, who in
Paradise had his beginning, who
with his taile casteth downe to the
grounde the thirde parte of the
starrs of heauen, who poisonneth
the waters of the world with his
venime, that mē may dy by drinking
of them, who trampleth vpon golde,
as if it weare durte, or mire, hauing
a confidence that the riuer Iordan
(that is righteous, & religious men)
will flowe likewise into his mouthe
being of that wonderfull strength &
power, as that he feareth noe man
whatsoever.

And who then shall defende vs
from his biting and stinging? VWho
but thee o Lord can keepe vs from
being deuoured by him, who hast
broken the heades of the greate
Dragon?

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Stretche forth the o Lord (we beseeche thee, the winges of thy mercy ouer vs, that we may flie vnder them from the face of this Dragon, that doth persecute vs, and saue vs from his hornes with the shilde of thy defence. Because the onely thing that he doth and hath alwaies desired, is to deuoure the soules, which thou hast created.

VVherfore (o Lord our God) we cry to thee, beseeching thee to deliuer vs from our dayly aduersarie, who whether we sleepe or wake, eate or drinke, or whatsoeuer we doe els, ceaseth not by all meanes, day and night, by his deceiptes and cunning deuises, sometimes openly, sometimes secretly to shoot his poisoned arrowes at vs, that he may kill and murther our soules. And

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And yet o Lord, behold our madnes,
for that albeit we see this Dragon
comminge against vs with open
mouthe, readie to deuoure vs,
yet we sleepe, and play the wan-
tons lasciuiouslie in our lasines, as
if we weare secure in his presence,
that desireth nothing els, but to de-
stroy vs. Our ennemie alwayes
watcheth without sleepe, that he
may slay our soules, and we will not
awake from sleepe, that we may saue
our selues.

Beholde he hath laied infinite
snares before our feete, and hath
filled all our waies with many pit-
falls and ginnes, therby to entrappe
our soules. And who shalbe able to
escape them? He hath laied snares
in riches, he hath laied snares in po-
uertie, he hath laied snares in meate,
in drinke, in recreation, in sleepe,
and

and in watching: he hath laied snares
in our wordes, and in our workes, &
in all our waies.

VVherfore we beseeche thee o
Lord to deliuer vs, from the snares
of these Hunts-men, & from sharpe
and bitter wordes; that we may con-
fesse vnto thee saying: Blessed be our
Lord, who hath not giuen vs as a
prey vnto their teethe. Our soule
is escaped, euen as a sparowe out of
the snare of the fowler. The snare is
broken, and we are deliuered.

That God is the light of the iust.

CHAPT. XVII.

ENlighten mine eies, o my Lord &
my light, that I may see light, and
wolke in thy light, and escape from
falling into his snares. For who is
able to escape those his manifolde
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snare, vnlesse he see them? And who is able to see them, if thou with thy light doe not enlighten him? Because he (being the father of darknes) doth hide his snares in darknes, that all thole may be taken in them that are in darknes: to witt the children of darknes, who are deprived of thy light, in which whosoever walketh shall not feare. Because whosoever walketh in the day time, stumbleth not, but he that walketh in the night season, falleth, and hurteth himselfe, because the light is not in him.

Thou (o Lord) art the light, thou art the light of the children of light, thou art the day, that knoweth noe sunn-setting, in which thy children doe walke without stumbling, and without which all they that walke, are in darknes, for that they want thee, the light of the worlde, to direct them.

Beholde

Beholde we dayly see, that the further
 either of any one is from thee the further
 light, the more he is overwhelmed
 with the darknes of sinne, and the more
 he is in darknes, the lesse care is
 heeth the snares, that are sett in the fire-
 way, and consequentlie knoweth not
 them the lesse, by which means last
 he is drawen, and falleth more and more
 consequentlie into them, and yet knoweth not
 not that he is fallen, which is a true, but
 thing, that aboue others sheweth his
 cause vs to detest sinne. For he knoweth
 knoweth not that he is fallen, and therefore
 soe muche the lesse carefull to be warned
 by howe much the more, he draweth
 with himselfe to stande.

Nowe therefore o Lord my God
 who art the light of my minde, and thou
 lighten mine eyes, that I may see, and
 knowe, in the end I may not be de-
 ceived in the sight of mine aduersaries.

the Diuell labourer
to destroy vs, whom
thou wilt cause to be
condemned before our face, euen as
the fire is consumed before the face
of the fire.

Because he (o Lord) is the first
and last robber, who conspired to
steale thee of thy glory: who
being swollen and puffed vp with
choler, burst & fell on his face, whom
thou hast throwne downe headlong
from thy holy hill, and from amidst
the fiery stones, amongst which he
is walked.

And now o Lord my God, & my
face the time he hath fallen, he
may not to persecute thy childre
de, and through the hatred he hath
for thee, (o king of infinite pow-
er) he desireth to destroy this crea-
ture of thine, whom thy omnipotent
goodnes

goodnes hath created according to
thine owne image, to possesse thy whole
glory, which he hath lost by
pride and insolencie.

But thou o Lord (that art our
force and fortresse) bruise and crush
him in peeces, that he may not
noure vs thy lambes: and enlighten
vs with thy grace, that we may
the snares which he hath laide
entrappe vs, and may escape to
o ioy of Israel.

All these things thou knowest o Lord
better then we, who know thy
his enmitie and despise against
his obdurate obstinacie. Neither
I say this, as one that would
forme thee, (for that thou
things, soe that our least thoughts
are not hidden from thee) but
the feete of thy maiestie, (o
Iudge) I complaine against
aduersarie, to the end, that

die, and saue vs thy children,
 the whole force doth depende of thee,
 it by Verily this mine aduersarie (o
 soul) is wily, turning and winding
 art of his waies, soe that the wilines of
 d cruell waies and the forme of his coun-
 not stance is very hardly knowne, vn-
 light thou illuminate our vnderstan-
 may For sometimes he is heere, so-
 laies there, sometimes he trans-
 e to maketh himselfe into a lambe, so-
 comes into a wolfe, sometimes
 owne darknes, sometimes into light,
 knowe diuersitie of temptations, ac-
 cording to qualities, places, & times,
 according to the variation of
 our humours.

For to deceiue those that are sad, he
 maketh to be sad, to mocke those
 that are merrie, he maketh, as if he
 were merrie: to delude spirituall
 men, he changeth himselfe into an
 angel of light, to subdue those that

be feirce, he becometh milde like
lambe; & to deuoure those that
milde he becometh feirce like a wolfe.

All these temptations he putteth
in practice, according to the like-
likood he hath, that they will haue
effect, to the end he may terrifie
some with feare by night, others with
the arrowe that flyeth by day, others
with ghosts & gasty visions walking
in darknes, others through fear
of inuasions, others with diabolical
call temptations that happen
noone-day.

Who then is able to knowe these
things, & to finde out his fallacies?
Who is able to describe the foules
of his attire, and the hideous countenance
of his teethe?

Beholde he hideth his arrowes
the quiver, and couereth his face
under the forme of light, in such
much that it is a thing almost

able to perceiue them, vnlesse we receive light from thee o Lord (who art our hope) by which we may see all things.

Neither doth he hide his subtile snares in the workes of the flesh onely, which are easiely perceiued, nor in vices onely, but alsoe in Religious actes themselves, making vices to seeme to be verrues, & changing himselfe into an Angell of light.

These and many other abominable enterprises doth this sonne of Belial, & the diuel endeouore to practice against vs, lying in waite sometimes like a Liõ, sometimes like a Dragon, openly & secretly, within and without, by day and by night to bereaue vs of our soules. But thou o Lord who sauest those that truste in thee, deliver vs from him we beseeche thee; that he may grieue to see vs deliuered, and thou (for the same)

mayest by vs be prayted, o Lord our
God.

*A further acknowledging of the
benefits of God.*

CHAPT. XVIII.

I Therefore the sonne of thy hande-
mayde, having already committed
and commended my selfe into the
hands of thy mercie, will nowe with
my whole harte confesse vnto thee
(o Lord my deliuerer) and call to
minde all the benefits, which thou
hast bestowed vpon me, during my
whole life, euen from mine infancie.
Because I knowe that ingratitude
doth very much displease thee, being
the roote of all spirituall euill, and
winde that doth blaste and burne
whatsoever is good, hindering the
fountaine of thy diuine graces
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from flowing into vs: by meanes
whereof our euill actions that weare
forgiuen and forgotten, are againe
remembred, and our good workes
become deade, and are noe more ob-
tained.

VVherefore o Lord my deliuerer,
I will giue thee thanks, least I be
founde to be vngratefull vnto thee,
for that thou hast deliuered me.

As often as that infernall Dragon
hath swallowed me downe thou (o
Lord) hast drawn me violently out
of his mouthe? As often as I haue
sinned, and he was ready to deuoure
me, thou (o Lord my God) hast pre-
serued me. VVhen I offended thee
by breaking thy commaundements,
he stood readie to hale me away to
hell, if thou hadst not hindered him.
I did offend thee, and thou didst de-
fende me. I did not respect thee, yet
thou didst protect me. I departed

from thee, seeking to ioyne my selfe
to mine aduersarie, and thou didst
affright, him, to the end he shoulde
not entertaine me.

These benefits (o Lord my God)
thou didst bestowe vpon me, and I
knewe it not. Truly thou hast di-
uers times dealt in this mercifull
manner with me, deliuering me out
of the iawes of the Diuell, snatching
me out of the mouthe of the Lion,
yea thou hast often times saued me,
from falling into the pitt of eternall
damnation, I little thinking whither
I was going. Verily I haue descen-
ded to the very gates, and thou hast
kept me from entring in. I drewe
nigh to the dores of death, and by
meanes of thee, they haue not been
shut vpon me.

Thou hast deliuered me many
times o my Sauour from corporall
death after the like manner. VVhen

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leuous sicknesses did afflict me,
hundreds dangers did affright me,
thou o Lord didst still assist, & mer-
fullie saue me, deliuering me both
by sea and lande from fire & sworde
and from all aduersitie.

Thou truly o Lord didst knowe
all well, that if then I had chan-
ged to dye, my soule had gone to
hell, and I shoulde haue been dam-
ned everlastinglie. But thy mercy
and grace (o Lord my God) hath
prevented me, sauing me from the
death both of soule and body.

These and many other benefits
thou hast bestowed vpon me, and
I was blinde and did not per-
ceiue it, vntill thou didst enlighten

Nowe therefore o Lord my God
the light of my soule, my life by
which I liue, the light of mine eyes,
which I see: beholde thou hast

enlightned me, & I doe knowe thee
because I doe liue by thee, for which
I doe hartely thanke thee, offering
thee prayſes according to my pow-
erabilitie, although they are ſmall
of little value, and nothing anſwe-
rable to the manifolde benefites
which I haue receiued from thee.
Because thou art my onely God,
kinde Creator: who loueſt our
ſoules, and hateſt nothing that thou
haſt made.

Beholde I (o Lord) the chiefe of
theſe ſinners, that thou haſt deli-
uered, will confeſſe and acknow-
ledge the manifolde benefits which I haue
receiued from thee, to the end I may
ſtirre vp others to doe the like, and
be a witnes of thy wonderfull mercy
because thou haſt deliuered me from
the loweſt hell, not once, or twice,
thrice onely, but an hundred, yea
thouſande times. I alwaies

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wardes hell, and thou didst bring
me back againe cōtinuallie, for that,
if thou wouldest, thou mightest a
thousand times haue iustly damned
me. Yet thou wouldest not, because
thou dost loue our soules, & in hope
that we will amend & doe pennece,
thou dost as it weare winke at our
wickednes, o Lord our God of much
mercy in all thy wayes.

Nowe therfore, o Lord my God, I
doe see and perceiue these thinges,
by meanes of the light, which thou
hast giuen me, and my soule doth as
it weare faint by thinking of thy
maruailous greate mercy towardes
me, for that thou hast deliuered my
soule from the deepest hell, and hast
restored me to life. I was wholie
deade, and thou hast wholie raysed
me.

Wherefore I thinke that my whole
life shall depende wholly of thee.

I doe wholly offer my we hole selfe to thee. Let my whole spirit, my whole harte, my whole body, yea my whole life live to thee my sweet Lord; because thou hast wholly redeemed me, that thou mightst wholly possesse me, thou hast wholly sanctified me, that thou mightst wholly love me.

Let me therefore loue thee o Lord my strength, let me loue thee my speakeable ioy and solace: and let my whole life, (which was dead through my misery & is raised againe through thy mercy) be esteemed hence forth not mine, but thine. As thou art a milde, and mercifull God, and of much mercy, towards those that loue thy holy name.

Wherefore o Lord my God, sanctifie me, thou in thy law hast commanded, that I should

thee with all my harte, with all
my soule, with all my minde, with
all the strength and forces of my
weake body, and with all the internall affe-
ctions of my minde; ech hower and
moment, in which I enioy the be-
nefit of thy mercy, because I shoulde
but continuallie perishe, if thou didst
not continuallie gouerne me; I
could continuallie dye, if thou
didst not continuallie receiue me,
for that euery moment thou dost
debtlye me vnto thee, by bestowing
vpon euery moment many benefits vpon
me.

As therefore there is noe hower
or minute, in which I doe not re-
ceiue some benefitt or other from
thee: soe there ought to be noe
moment, in which I haue not thee
before mine eies, and in my
remembrance; and in which I doe not
live.

with all my strength loue thee.

But this is a thing that surpassed my abilitie, vnlesse thou of thy liberality bestowe it vpon me. From whom euery good and perfect gift hath his beginning, descending from the Father of lightes: with whom there is noe mutation, or shadow of alteration.

Verily this prerogative of louing thee, proceedeth not from the desire or endeuoure of any mortall man, but is giue to him, on whom it pleaseth thee to take compassion. The gift is thine O Lord, who art the giuer of all good. Thou commaundest that we shoulde loue thee, graunt grace to doe that which thou dost commaunde, and commaunde whatsoeuer it shall please thee.

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Of the vehemencie of love or
charitie.

CHAPT. XIX.

O My God I doe loue thee, desiring to loue thee more & more continuallie, because thou art indeede more sweete then any honie, more nourishing then any milke, more bright then any light. VVherefore thou art to me more deare, then golde, or siluer or any pretious stone whatsoeuer. For whatsoeuer I did whilst I liued in the worlde did but displease me, in respect of thy sweetenes, and the beauty of thy beloued house.

O fire, that dost alwaies burne, and neuer extinguished; O loue that alwaies boate, and neuer groweth

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solde.

cold, inflame me with the fire of thy love. Let me I say be sett on fire by thee, to the end, I may wholly love thee. For he that loveth any thing besides thee, which he loveth not for thee, loveth thee by that means with lesse vehemencie.

I will love thee o Lord, because thou hast loved me first. But how shall I be able to expresse the tokens of thy surpassing greate love towards me, by reason of thy innumerable benefits, with which thou hast nourished me from my very infancy?

For in the benefit of creatiō, in the beginning thou didst create me of nothing, by making me according to thine owne image, thou hast honoured and exalted me above other creatures which thou hast made, ennobling me with the light of thy countenance, with which thou

of S. Augustin.

and sealed the entrance of my
by which likewise thou hast
made me different from senselesse
creatures and brute beastes, and in
almost equall to the Angells.
All this seemed little to thy diuine
mercy, for that thou hast not cea-
sed to chearish me dayly ever since
by many singular and surpassing
kind presents of thy magnificēce,
in that thou hast fedd and fostered me,
as if I were thy little childe & onely
in nursing, giuing me sucke from the
nipples of thy diuine consolation.

Verily thou hast caused all crea-
tures to serue and obey me, to the
end I might wholly employ my selfe
in the seruice of thee.

G 1

Horro

Howe God hath made all thinges
to the seruice of man.

CHAPT. XX.

THou (o Lord) hast made
thinges subiect to man, that
shoulde be wholie subiect to thee
alone. And to the end thou might
oblige man to be wholly thine, thou
hast made him ruler ouer euery
thing.

All exteriour thinges thou
created for the body, the body
the soule, and the soule for thee
the end that the soule might
nothing els to doe but to loue &
light in thee, hauing thee as her
lace, and inferiour thinges at her
uice.

For whatsoever is contained within
the compasse of heauen, is inferiour

is the soule of man, which was created, to enioy the most soveraigne & supreme good, by whose possession it might become blessed. To whom, if it shall adhere, by forsaking the familiarity & freindshipp of all thinges here beneath, (being all subiect to mortalitye) it shall without doubt hereafter beholde most dearely the face of that supreme Maiestie and immortalitie, whose sight it now desireth so earnestly. It shall then (I say) enioy those most excellent gifts and graces in heauen, in comparison of whom whatsoever is here seene, is to be esteemed as nothing.

Those are the thinges, which neither eye hath seene, nor eare hath heard, neither have they ever entered into the harte of man, which hath prepared for those that will attain. These thou wilt bestowe

(o Lord) vpon the soule of man
 euē in this life, thou dost dayly
 glad the soules of thy seruants, be
 the louer of soules.

But why doe I wonder at this (o Lo
 my God) leing by doing this thou
 dost honour thine owne image
 similitude, according to which
 soules are created? For our body
 wise, although it be subiect to
 ruption, and of noe reputation,
 that it might see, thou hast giue
 the light of the firmamēt, by mee
 of thy seruants the sonne & moon
 who without being euer weary
 continuallie day and night by
 of thy commaundment serue &
 thy children.

Moreouer, thou hast bestowed
 vpon the body the purity of the
 that it might breathe: vari
 foundes, that it might heare
 sweete sauoures, that it might

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diuersitie of meates, that it might
taste, grosse and corpulent bodies,
that it might feele.

Thou hast ordained labouring be-
astes in his necessities to serue & aide
him, the foule, of the aire, the fishes
of the sea, and the fruites of the earth
to feede and refreshe him. Thou hast
caused the earth to bring forth the me-
dicines for eache seuerall maladie.
Finallie thou hast prepared seuerall
salues for seuerall sores, varietie of
remedies for diuersitie of infirmi-
ties: because thou art mercifull and
milde, & being the potter by whom
we were framed, thou knowest the
bricke stufte whereof we are for-
med, because we all are as a peece of
potters clay in thy hande.

Herre by the consideration of bene-
temporall, we may gather the
greatnes of those that
are celestiall.

CHAPT. XXI.

Give me grace o Lord to see the
greatnes of thy mercy, give me
yet greater light and vnderstanding
I beseeche thee, that I may perceive
it more plainly. For by thy lesser
benefits (o holy Lord God, our good
Creator) we growe to vnderstande the
greater; & by those which we
sensibly see heere, we come to the know-
ledge of those that are invisible in
heaven.

For if thou (o God) dost bestow
vpon our base and corruptible bodies
soe greate and innumerable benefits
from the firmament & ayre from the

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earthe and sea, from the light and
darknes, from heate and shadowe,
from dewe and raine, from windes
and shewers, from foules and fishes,
from beastes and trees, from variety
of hearbes and plantes, and of all o-
ther of the earthe thy creatures, ser-
uing vs successiuelly in their turnes,
that by them thou maiest solace the
browes of this our wearisome life:
what manner of benefits are those (I
pray thee) howe greate (I say) and in-
numerable shall those comfortes &
commodities be, which thou hast
prepared for those that loue thee in
that heauenly country, where appa-
rently face to face we shall see & be-
holde thee? If thou dost soe much for
vs now in this earthly prison what
wilt thou doe for vs hereafter in the
palace, of thy heauenly habitation?

Greate certainly & innumeraable
be these thy worker O Lord & king

of heauē. For seing all these things
 are exceeding good and delightfull
 which thou hast imparted to good
 and bad men in communion, what man-
 ner of thinges will those be, which
 thou hast reserved for the good
 alone? If the gifts, which thou dost
 nowe giue vnto thy freindes & for
 together be soe innumerable as
 many: howe greate & innumerable
 howe sweete and delightfull will
 those be, which thou wilt bestow
 hereafter vpon thy freindes only.
 If thou dost giue vs soe greate com-
 fortes on this sorrowfull day of we-
 ping: howe greate wilt thou giue
 on the festiuall day of the wedding.
 If soe greate delights are contained
 in this earthly prison, howe greates
 are containd in the countrey of
 heauen?

Ther was neuer yet any eye (o God)
 without thee, that hath seen

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pleasures, which thou hast prepared
for those that loue thee. Because the
immensitie of thy sweetnes (which
thou hast reserued for those that
feare thee) is answerable vnto the
immensitie of thy magnificence.

VVherfore o Lord my God like as
thou art greate and immense, there
being neither end of thy greatnes, or
number of thy wisdom, or measure
of thy bounteousnes: soe likewise,
there is neither end nor number, nor
measure of thy recompence, but like
as thou art greate, soe is likewise thy
rewarde and recompence: because
thou thy selfe art their rewarde and
recompence, that fight for thee ac-
cording to thy holy ordinance.

*That the sweetnes of God, doth take
away the present bitterness
of the VVorld.*

CHAPT. XXII.

THese (o Lord God, the sanctified
of thy Saints) are those great
benefits of thine, with which thou
hast abundantly supplied and repli-
nished the wantes of thy children
because thou art the hope of those
that are in desperation, their com-
forte that are in affliction, thou art
a crowne of confidence adorned with
glory, prepared for those that ouer-
come.

Thou art the eternall foode and
fullnes of thy hungry seruants, to be
distributed to those that hunger.

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righteousnes. Thou art the euertlasting comforte, who bestowest thy selfe on them onely, that despise all wordly comforte, in hope of that endlesse comforte, which they shall haue of thee. Because those that are comforted heere, are vnworthy to be comforted by thee heereafter. But they are by the comforted, who are better for thee afflicted; and they that are partakers of thy passions, are likewise partakers of thy consolations. Certainly noe man can be comforted in both worldes, or reioyce heere in this life, and in the next likewise: but of necessitie he must loose the one, that will gett the other.

VWhen I consider these thinges O Lord my comforter, my soule refuseth to be comforted in this life, so that it may be thought worthy of thy small comfortes: because accor-

ding to reason it seemeth that he
worthy to loose thee, that taketh
more delight in any other thing
then in thee.

V. Wherefore o soueraigne truth
by thine owne selfe I beseeche thee
permitt me not to take pleasure in
any vanitie. But let all transitory
thinges seeme bitter vnto me, that
thou alone maiest seeme sweete vnto
my soule, who art that inestimable
sweetnes, that maketh bitter thinges
to be sweete.

Thy sweetnes made the stones
of the streame seeme sweeter vnto
Saint Stephan, with which he was
stoned. Thy sweetnes made the
burning gridiron seeme sweeter vnto
Saint Laurence, on which he was
broyled. By meanes of thy sweetnes
the Apostles went ioyfullie from
the sight of the couacell, for that

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they weare thought worthy to suffer reproache for thy name. Saint Andrewe went with ioy and alacritie towardes the Crosse, because he went with hast towardes thy sweetnes. The Princes of the Apostles likewise (Saint Peter and Saint Paule) with this thy sweetnes weare replenished that to obtaine it the one of them made choice to be crucified, the other without feare to loose his heade. Saint Bartholomewe to buy it gave his owne skinner and Saint Iohn to taste of it, without feare drunke vp a cuppe of poison.

Noe sooner had Saint Peter tasted of this sweetnes, but forthwith forgetting all inferiour thinges, he cryed out as one inebriated and overcome with ioy, saying: Lord, how good for vs to be heere, let vs make heere three tabernacles

nacles, let vs remaine heere in
 mine contemplation, because we haue
 noe other thing. It is sufficient
 vs (saide he) to see thee, it is suf-
 ficient to be satisfied with soe great
 sweetnes. He had noe sooner tasted
 one onely droppe of that heavenly
 sweetenes, but he immediately for-
 gott all other sweetenes.

VVhat woulde he haue said
 (thinke you) if he had tasted of
 immense sweetenes of thy ci-
 tie, which thou hast kept in
 store for those that loue thee.

That Virgin likewise had tasted
 of this thy vspeakeable sweetnes
 of vvhom vve reade, that she
 went to the prison, in that ge-
 nte and merrie manner, as
 shee had been inuited to
 banquet or supper. He likewise
 (I suppose) had tasted of

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vernes, who said: How great
(o Lord) is the multitude of thy
vernes, which thou hast laid vpon
in store for those that feare thee!
Who likewise did put vs in minde
of it saying: Taste, and see, because
our Lord is sweete.

This (o Lord our God) is
our happines, vvhich vve doe
hope thou wilt bestowe vpon vs:
for which we fight for thee conti-
nualle, for which we mortifie our
selves for thee daile, to the end
we may liue with thee in that happy
life of thine which shall last euerla-

That our whole hope, and the desire
our harte ought to be in
God.

CHAPT. XXIII.

BVethou O Lord, the expectation
of Israel, the desire after which
our harte doth sigh euerie day, make
hast, and doe not stay. Arise, make
hast, and come, and deliuer vs out
of this prison, to confesse vnto thy
name, that vve may glory and be de-
lighted in thy light. Open thine
eares to the dolefull clamours of thy
distressed children, vwho cry to thee,
saying: O our Father, giue vs this
day our daily breade, in the strength
of which, vve may vualke day and
night, vntill vve attaine vnto thy
holy mountaine Oreb.

O God my Father and force, vwho

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shall I (that am the least of all thy familie) come and appeare before thy face, to the end, that as I doe now praiser thee, during the time of this mortalitie, I may from thence for the praise thee euerlastingly?

O howe greate shall I esteeme my happines, if I shall at length be admitted to beholde thy brightnes? VVho will obtaine this fauour for me, that I may be admitted to beholde thee? I knowe o Lord, I knowe and confesse that I am vnnorthy to enter into thy house; neuerthelesse I beseech thee to afforde me this fauour for thy glorie, and confounde not thy seruant, that trusteth in thee. But ywho is able to enter into thy secretarie to consider thy pover, if thou o Lord doe not open vnto him the doore? Or ywho can open it, if thou shutt it?

Vvith

Verily noe man is able to end
that, which thou dost throw
downe: neither is any one able to
free him, whom thou dost put in
pris6. If thou withhold the water,
all thinges become dry & withered
againē if thou lett them loose, they
will ouerwhelme the worlde. If
thou shouldest cause all thinges
which thou hast created to returne
to nothing, who durst contradict
thee? Finallie there is noe end of the
goodnes of thy mercy, by which
thou hast created all thinges, that
hath pleased thee.

Thou (o maker of the worlde) hast
made vs, vouchsafe likewise to
keepe vs. Thou hast created vs, we
perish vs not, because we are thy work-
manship. Certainly o Lord our
God, we that are little Wormes
possed of durte and clay, cannot
enter into thy eternitie, vntill we

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Thou art in, vvhoe hast created all
things of nothing.

That our Salvation is from God.

CHAP. XXIV.

I Therefore, that am the worke of
thy handes, vwill confesse vnto thee
in thy feare, for that I vwill not put
my confidence in my bowe, neither
in my sworde the thing that shall
save me, but thy right hande, and thy
arm, and the light of thy counse-
ll.

Certainely I shoulde despaire,
were it not that thou art my hope,
thou hast created me, vvhose pro-
mise is neuer to forsake those
that hope in thee. Because thou
art our Lord God full of mercie
and

and patience, mercifullie disposing of me
all things. For whether we sinne or not,
sinne not, we are still thy creatures, thy
and thou dost still esteeme and make
accounte of vs?

Verilie all of vs are as the leafe of a
tree, & euery man liuing is meere
ly vanitie, soe that our life (while we
we liue in this worlde) is as a puffe
of winde.

If we therefore thy poore pupill
chance to fall, be not offended, be-
cause thou o Lord our God knowest
the bricke substance, wherof we
weare made. VVilt thou therefore
God of inestimable fortitude, shew
thy power against a leafe, that with
euery puffe of winde is caried hi-
ther and thither, or wilt thou per-
tute a little stuble or strawe? VVilt
thou (o eternall king of Israel) de-
damne a dogge? VVilt thou
a flea? VVee haue heard o Lord

by mercie, that thou art neither the
author of deathe, neither dost thou
reioyce at the damnation of those
that die.

VVherfore I beseeche thee o
Lord, that thou wilt not permit
that, which thou hast not made, to
take the vpper hande of me thy
creature, whome thou hast made.

For if thou dost grieue at our dam-
nation, what doth hinder thee o
Lord, (that canst doe all thinges)
well from reioycing alwaies at our salua-
tion? Thou o Lord canst save me if
thou wilt, but I of my selfe, al-
though I desire it, cannot doe it.

The multitude of my miseries is
so greate, that albeit I have a will
to doe well, yet I want power
to performe. I cannot desire
what is good, vnlesse it be thy
will likewise; neither haue I
power to performe what I doe
desire.

desire, vntlesse thy power strengthen me; yea sometimes I am vnwilling to doe that good which I haue capacity to performe, weare it out, and that thy will must be donne in earth, as it is in heauen.

Moreouer I knowe not what I am willing or able to performe, lesse thou illuminate me with thy wisdome. Yea although I know what to doe, and am willing to doe the same, yet my will is vaine (for that it is imperfect) doth leaue it vndonne, if I be not ayded by thy true wisdome.

All things therefore doe depend of thy will, neither is any man able to withstande the same, who art Lord of all thinges, and hast power ouer every particular creature, being both in heauen and earth, the sea, and in the bottomes thereof, whatsoever seemeth to thee.

thy diuine pleasure. Let thy sacred
will therefore be fulfilled in vs, who
haue call vppon thy holy name to
the end, that this noble worke of
creation, which thou hast created for
thy glorie, doe not perishe euerla-
stinglie. For what man is there
borne of a woman, that is able to
winne life and escape deathe and damna-
tion, if thou alone, (who art the li-
uing way of all life, by whom all
things liue and haue there being)
dost not deliuer him?

*There without the assistance of Gods
grace, mans will is unable to
doe well.*

CHAPT. XXV.

I haue alreadie acknowledged vnto
thee O Lord my God (who art the
prince of my life and the force of my

(salvation) that I did heerein
 trust in my owne vertue & strength
 which indeede was not strength
 but rather presumption. For as long
 as I did runne on after that falshood
 I alwaies founde my selfe there
 fraile and subiect to fall, when
 thought my selfe most firme, soe
 (by running thus) I founde my
 rather behinde then before, for
 the thinge was still further from
 which I thought to overtake
 mine owne endeuoure. And in
 manner thou hast in diuers things
 made triall of my force.

Nowe I knowe o Lord (because
 thou hast enlightned mine vnder-
 standing) that whatsoeuer I doe
 my selfe best able to doe, I haue
 waies been least able to performe
 I oftentimes saied, I will doe
 of this, and yet in fine I did not
 of them. VVhen I was willing

any thing, I founde my selfe
able, and when I was able, I
made my selfe vnrwilling, because
I did presume of mine owne
powers.

But nowe o Lord my God, father
of heauen and earthe, I confesse
unto thee, that noe man ought to
stand in thy presence, as if he were
ordering through his owne puissance:
because the presumption of all
like this is vaine and foolish.

Verilie it lieth not in mans power
to desire what he is able to doe, or to
be able to doe, what he doth desire,
nor to knowe what he ought to de-
vise, or is able to doe, but rather the
firstest steps of men are guided by
thy diuine providence, the foot-
steps (I say) of those who acknow-
ledge that they are guided by thee
and not of themselves.

VVherfore we humbly beseech thee by the bowels of thy mercie Lord, that thou wilt saue what thou hast created, because thou art able to saue vs, if thou art willing, whose onely will doth depend on the merit of our saluation.

Of the ancient benefits of almighty Gods.

CHAPT. XXVI.

Remember (o Lord I beseech thee) thy mercie shewed towards vs of old time, through which thou hast presented vs with blessings of thy sweetnes euen from the beginninge. For thou o Lord art my hope, from the yere that I was a suckling (yea before I was borne) hast provided and prepared the waies, that I should walke in,

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in, and by them attaine to the glorie
of thy heavenly habitation. Thou
hast known me before thou didst
forme me in my mothers bellie, and
before I issued forth of the wombe,
of my mother, thou hast preordai-
ned of me whatsoeuer seemed good
to thy diuine pleasure.

I knowe not (o Lord) what
thinges are written of me in thy
booke, in the secret of thy confisto-
rie, which maketh me to feare ex-
ceedinglie: but thou knowest them
all particularlie, because that which
I expect by succession of daies and
times a thousand yeares hence to be
fulfilled, in the sight of thy eternitie
is alreadie accomplished, and that
which is to come, is alreadie donne.
But I for that I knowe not these
thinges (lying heere as it were in a
dark and obscure night) cannot but
fear and tremble, whilst I lie lowe.

lie dangers on euerie side assailing me, troupes of ennemies pursuing me, and the infinite miseries of this life enuironning me.

And were it not that the ayde of thy grace doth succoure me in these my manifold tribulations, I should soone fall into desperation. But I haue a greate hope and confidence (so my God) in thee who art a Prince of vnspeakeable pittie, and the consideration of thy infinite mercies, are noe small comforte vnto me in my miseries.

The former tokens likewise of thy loue and mercie, shewed towards me before my natiuitie, but appearing nowe especiallie, doe put me in hope for the time to come to receiue more ample and greater good from the handes of thy boundlesse liberalitie, which thou dost reserve for thy friends.

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those that loue thee to the end, that
my hope may reioyce in thee (O Lord
my God) with a sacred and liuelie
cherfulness, with which thou dost
contionallie comforte my younge
and tender yeares.

*Of the Angells appointed to be the
guardians of men.*

CHAPT. XXVII.

THou hast loved me (O my one-
ly loue) before I loued thee,
and hast created me according to
thine owne likenes, making me
lord and ruler ouer all thy other
creatures. VVhich dignitie I then
posseſſe, when I knowe thee, for
thou hast made me.

H **M**

Mortouer thou causest those he-
uēlie spirits for my sake to become
messengers to whom thou hast giuen
commaundement to protect and
guarde me in all my actions that
hurte not my foote against a stone.

These are the watchmen that
keepe continuall sentinell vppon the
walls of thy cittie newe Hierusalem
guarding the mountaines likewise
that are rounde about it, keeping
watch by night ouer thy flocke, lest
that old serpent our aduersarie
diuell as a Lion shoulde kill and
stroy our soules, (if there were
none to defende them) who as a
raring Lion continuallie rangers
about, seeking whome he may
noure.

These are the citizens of our
ther aboute the blessed and celestiale
cittie Hierusalem, who are
first and friends on these,

of S. Augustin.

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ordained by God to inherit the
kingdome of heaven, that they may
keepe them from their enemies,
and garde them in all their waies,
that they may comfort and admo-
nise them, and in the presence of
his glorious Maiestie may offer vp
the prayers of thy children. Un-
doubtedly they doe loue their fel-
low citizens, expecting by them
the reparation of their ruines.

Wherefore at all times, and in all
places with greate care & diligence
they are present, and ready to assist
in succouring, and supplying our
necessities, passing incessantly to and
fro betwixt thee (O Lord) and vs,
bringing our groanes and sighes vnto
thee, to the end they may obtaine
thy fauour and condescension, and
bring to vs the desired blessing
of thy grace and mercie.

And our wayes they walke with vs

entirely

entring in and going forth with
 considering with greate attention
 howe religiously and laudably we
 behaue our selues in the midst of
 peruerse nation, with what care and
 diligence wee seeke thy kingdom
 and the iustice thereof, with how
 greate feare and trembling we serue
 thee, and with howe greate ioy and
 mirth of harte we sing vnto
 thee.

V When we laboure, they ayde vs:
 when we rest they protect vs: when
 we fight they encourage vs: when
 we conquerre they crowne vs:
 when we reioyce (if our ioy be
 thee) they reioyce with vs: when
 we suffer (if our sufferings be
 thee) they suffer together with
 vs.

Greate is the care which they
 haue of vs; and greate is the
 of their loue towards vs. All

which respect and loue they shewe
in respect of the vnspeakeable
loue, with which thou hast loued
Venerlie they loue those, that
thou louest, they preserue those that
thou preseruest, and forsake those
that thou forsakest, neither can they
endure those that committ sinne,
because thou thy selfe dost hate
those that commit sinne, and wilt
destroy all those that delight in
sinning.

As often as vve doe vvell, the An-
gells, are glad, and the diuells are
sad. But vwhen vve doe ill, vve make
the diuell merrie, and deprive the
holy Angells of their ioy. Because
they reioyce to see a sinner doe pen-
itence when he hath sinned: vwhere-
as contrariewise the diuell reioy-
ceth to see a iust man irrepenant
when he hath offended.

VVhere

VWherefore o father I beseeche thee afforde them this fauoure, that they may alwaies reioyce in respect of vs, to the end that both thou by them maiest perpetuallie be prayd in vs, and we with them may be made one folde in the kingdome of heauen: that soe we may together prayse thy holie name, o creator of men and Angells.

VWhen I call these thinges to remorie, I confesse (o Lord) that haue greate cause to prayse and magnifie thee, for that these thy benefits are verie greate, with which thou hast honoured vs, by causing thy Angells (who are spirits) to serue and attende vs.

Verily thou hadst bestowed vpon vs before, whatsoeuer is contained within the compasse of heauen, yet thou didst imagin all things that are ynder heauē to be a gift of thine

if thou shouldest not like-
wise add those that are aboue the
heauens.

Let all thy Angells o Lord for this
thy goodnes prayle thee; let all thy
workes acknowvledge and confesse
the same vnto thee; and let all thy
Saints extoll thee euerlastingly.
Thou hast honoured vs exceedingly
(o Lord God our honoure) enriching
and adorning vs vvith manyfolde
giftes and faoures: soe that thy
name is admired in the vniuersall
worlde. VVhat is man then that
thou dost thus exalt him, or for
what cause dost thou place thine af-
fection vppon him?

True it is, that thou (o ancient
Father) hast saied: My delightes are
to be vvith the children of men. But
why (o Lord) or for what reason? Is
there any thing els but corruption, or
the soune of man any thing els, but a
worme?

Worme? Is not euery man liuing in
this vale of miserie either enclined,
or wholly addicted to vanitie?
VVhence is it then that thou dost
vouchsafe soe gratiouſlie to looke
vppon him, and to bring him and
make him sit with thee in iudgment
at the day of doome.

*Of the profounde Predestination and
foreknowledge of almighty
God.*

CHAPT. XXVIII.

○ Most profounde depth, o infinite wisdom, that hast created all thinges, vouchsafe to teach and instruct me, who hast poised the mountaines and hills in a paire of weightes, and the huge and heauie lump of the whole earthe in a paire of ballances, lifting it vp with three fingers

of S. Augustin.

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fingers onely. Lift vp likewise vnto
that with the same three fingers (I
beseeche thee) the heauie lump of
my mortallitie, that I may see and
vnderstande howe wonderfullie
thou art to be admired in the vni-
uersall worlde.

O most ancient light, who before
all light didst shine and give light on
the holie hills of thy ancient pater-
nity, to whome all thinges, before
theire creation weare known most
apparently.

O light, that hatest all spot of sinne,
for that thou art most pure & cleane,
what pleasure hast thou to conuerse
with man? VVhat hath light to doe
with darknes? VVhere are thy de-
lightes in man? VVhere hast thou
prepared for thy selfe in me a fan-
tasie, fitting soe greates a Maiestie,
in which thou maiest finde pleasure
and delight at thy comminge?

I 2

Verily

Verily we ought to provide for thee a cleane habitation, who art that vertue that makest all thinges cleane, who of such as are vncleane in harte canst not soe muche as be scene, muche lesse canst thou be contained in them. VVhere then can there be founde in man a temple soe free from filthe, as that it may be thought worthy to receiue thee, who rulest the whole earthe? VVho is able to cleanse him that is conceived in vncleannesse, sauing thou alone, who art onely free from blemishe? who can be cleansed by one that is defiled?

For according to the lawe, which thou hast giuen to our fore-fathers (speaking vnto them out of the fire burning the mountaine, and out of the darke and mistie cloude) whatsoever he toucheth that is vncleane shalbe esteemed vncleane.

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filthie o
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by any p
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All of vs therefore being noe better then filthie raggs taking our beginning from a loathsome masse of filthie corruption, doe carrie in our foreheades the staine of our vncleannes; which we cannot conceale by any meanes, especially from thee, that seest all thinges.

¶ We therefore cannot be cleane and free from sinne, vnlesse thou cleanse vs, who art onelie cleane and free from the same For thou art not accustomed to cleanse all the children of men, but those onely, that it pleaseth thee to dwell in, whom thou by the vnsearcheable profounde secrets of the incomprehensible iust (yet secret) iudgments of thy wisdom, without any desert of theirs, hast predestinated before the beginning of the worlde, hast called out of the worlde, hast iustified in the worlde, meaning likewise to magni-

fit them after the end of the world.
 Neuerthelesse thou dost not impart
 this inestimable fauoure to euery
 one, which maketh the carnall and
 worldly wisemen to pine away
 through admiration.

As for me, I confesse (o Lord) that
 when I enter into consideration
 of this, I cannot but tremble and be
 astonished at the greatnes of the riches
 of thy wisdom and knowledge
 vnto which I cannot attaine, neither
 vnto the incōprehensible iudgement
 of thy iustice: sithene that of the
 same lump of clay thou dost forme
 some vessels vnto glorie, others
 vnto everlasting contumelie.

Those therefore that thou hast
 chosen for thy selfe amonge foules
 to be thy temple & sanctuarie, in
 thou dost washe cleare by power
 vpon them, the pure water of
 holy spirit, whose names are

ber thou knowest, (who onely are able to number the innumerable multitude of the starrs, calling them all by their names) who likewise are written in the booke of life, and cannot possibly perishe: towarde whose good, all thinges doe cooperate, even their verie sinnes: For if they chance to fall, they take noe hurte, because thou dost vphold them with thy hande perseruing all their bones, soe that noe one of them is broken.

Contrariwise the deathe of sinners is the worst of all others, of those sinners (I say) whome, according to the bottomes depthe of thy hidden yet alwaies iust iudgements, thou hast foreknown shoulde be dāned, even before heaven & earthe weare created: the number of whose names and enormous actiōs remaine registred

The Sibilantes
with thee, who hast cumbered the
verie fande of the sea, and measured
the profunditie of the bottomles
depthe, whom thou hast left in
theire vncleannes; all thinges like-
wise doe cooperate towards theire
damnation, and theire verie prayers
are turned into sinne, soe that albe
they haue soared vp to the heauens,
and theire heade hath touched the
cloudes, althoughe they haue built
theire nest amongst the starrs of hea-
uē, yet finally they shalbe cast down
as a dunghill to eternall damnation.

*Of those that at first are good and after-
wardes become bad: and contrari-
wise of those that at first are bad, and
afterwardes become good.*

CHAPT. XXIX

These are the thy iudgements
O Lord God, O iudg most iust

mightie, whose iudgments are equi-
uall to hys selfe, whose doinges are pro-
founde and vnsearcheable, which
when I consider, all my bones doe
tremble: because man (as longe as he
liueth in this worlde) is not assured
that he shalbe saued, to the end, that
during the whole course of our life,
we might deuoutly and chastly with
loue serue thee and with trembling
ioyce before thee; that our seruice
might not be without feare, nor our
joy without trembling, that he that
is yet in battaile might not boast be-
fore the victorie, that no mortall
man might vaunt before thee, but
shoulde rather stande in thy presence
with greate feare and dreade, seeing
man knoweth not before his last day
whether he be worthy of loue or ha-
ted, untill which time all thinges are
kept secret and as it were vnder-
mined.

For we o Lord haue scene many
our selues, and hearde of many more
by the relation of our fore-fathers
(which is a thing which I cannot call
to minde and declare without great
trembling and much feare) who
first haue soared vp as it were to the
skies, and built their nest among
the starres, but afterwarde they
haue tumbled downe headlong, and
their soules haue been amazed at
the euills that haue hapned vnto them.

VVe haue scene starres that haue
fallen from heauen by force of the
Dragons rayle striking them. VVe
haue likewise scene (o Lord) them
that lay groueling on the ground
to haue been highlie exalted by the
meanes of thy helping hande. VVe
haue beheld the liuing to die, & the
deade raysed to life againe, and them
that walked amongst the children of
God amidst the fierie stones,

many more to haue come to nothing. VVe
haue seene light changed into dark-
nes, and light proceeding out of
darknes, because publicans and har-
lots goe before the inhabitants in
the kingdome of heauen: but the
children of the Kingdome are cast
into exteriour darknes.

But what is the cause of all these
things, vnlesse, for that they pre-
sumed by their owne endeoures to
ascende vnto that hill, vnto which,
that first attempted to ascende,
went vp an Angel, and came downe
againe?

As for those, that thou hast pre-
destinated, thou hast likewise called
them, and sanctified them, and clean-
sed them, that they may be a habita-
tion for thy maiestie to dwell
with whome and in whome are
sacred and pure delights, in
whome thou dost take pleasure.

The Saluagies
making glad their young and ten-
der years dwelling in their memo-
rie, & for making them thy sanctua-
rie, which is a greate setting forth
of our dignitie, and a singular com-
mendation of our humanitie.

*That a faithfull soule is the sanctuary
of God.*

CHAPT. XXX.

O Vr soule which thou (o Lord)
hast created not of thine own
substance but by thy worde, not of
any elementarie substance but of no-
thing (which is reasonable, intelle-
ctuell, spirituall, alwaies lining, al-
waies in motion, whom thou hast
signed and marked with the light of
thy countenance and consecrated by
the vertue of holy baptisme) hast
been made capable of thy Maiestie
in this manner, as that it can be satisfied
and

and filled by thee onely, and by nothing els whatloeuer.

When it hath thee, the desire thereof is satisfied, soe that there remaineth noe outwarde thinge that may be desired. Aslong therefore as it affecteth any outwarde thing, it is a manifest prooffe, that it hath not thee within, who being gotten and enuyed, noe other ought to be desired. For seeing thou art the supreme & totall good, there remaineth nothing els that it can desire, because it possesseth thee the sole sufficient good. But if it desireth not the self sufficient good, it followeth that it desireth something, that is not the self good, and therefore not the supreme good, and consequently not God, but some creature.

When therefore it desireth some creature, it hath continually hunger, till eie it obtaineth the creature.

that it desireth, yet neuerthelesse it remaineth emptie and void, because there is nothing, that can fill it besides thee according to whose image it was created.

But thou o Lord dost fill those that desire nothing els but thee, making them worthy of thee, that is making them holy, blessed, pure, and the friends of God, who esteeme all things as dung, that they may gain thee alone. This is that happiness, which thou hast imparted vnto man, this is the honoure, with which amongst all other creatures, & above all other creatures, thou hast honoured him, to the end that thy name might be admired in the whole worlde.

Beholde o Lord my God, most high, most good, and most omnipotent, I haue founde the place where thou dost dwell, to wit in the soule

(which

which thou hast created, according
to thine owne image & similitude, I
which doth seeke & desire thee only
because thou dost not dwell in that
soule, which doth not seeke and de-
fire thee.

Herre God cannot be founde either by
the exterior or interior senses.

CHAPT. XXXI.

I Haue wandered to and fro ! o my
God ! like a lost sheepe, seeking
thee without, who art within. I haue
likewise laboured exceedingly, see-
king thee without me, and thou (if
truly desire thee) dwellest within
me. I haue walked about the streets
and high wayes of the citie of this
worlde, seeking thee, but could not
finde thee, because I sought thee a-
misse, thinking to finde thee out-
wardly, which is with in me. I sent al
my exterior senses as messengers

to seeke thee, but coulde not finde thee, because I tooke not the true course in seeking thee.

Nowe I plainly perceiue (o my light, my God, who hast enlightned me) that I sought thee amisse by the way for that thou art within, and yet thou knowe not, which way thou hast entred in. For mine eies say: if he be voide of coloure, he hath not entred in by vs. The eares say: if he make noe noise at his entrance, he hath not entred by vs. The nose sayeth: if he gave noe smell, he came not by me. The taste sayeth: if he haue no taste, he entred not in by me. The feeling likewise affirmeth: if he be not a solid bodie subiect to touching, it is in vaine to demaunde of me any suche question.

None of these things therefore are founde in thee o my God. Wherefore when I seeke my God, I doe not seeke

come

comelines of bodie, or seemelines of
time, or brightnes of light, or melo-
dious tunes, or sweete sounding
Musique, or the odoriferous smells
of flowers, and ointments, or of aro-
maticall spices. I doe not seeke ho-
nie, or manna that are delightfull to
the taste, nor any other thing, that is
amiable to be touched or embraced:
finallie when I seeke my God, I doe
not seeke any thing subiect to these
exteriour senses aforesaide.

God forbid, I shoulde imagine
any of those thinges to be my crea-
tor, which are comprehended after
the same manner by the senses of
sensualles and brutishe creatures. And
yet notwithstanding when I seeke
my God, I seeke a certaine light sur-
passing all other light, which the eye
cannot see. I seeke a certaine voice
surmounting all other voices, which
the eare cannot heare. I seeke a cer-
taine

taine smell,excelling all other smells, which the nose cannot smell. I seeke a certaine sweetnes more delightful then any other sweetnes, which the taste cannot perceiue. I seeke a certaine touching or embracing more pleasing then any other touching or embracing, which is altogether vnknownen to the feeling.

This light shineth, where the place doth not cōtaine it: this voyce soundeth, where the ayre doth not hinder it: this sweete sauoure smelleth, where the winde doth not disperse it: the pleasantnes of this diuine dishe is tasted, where there is no eating: this embracing is felt, where there is noe separation.

This is my God, neither is there any other like vnto him. This is the which I seeke, whē I seeke my God. This is the thinge I loue, when I loue my God. To to late haue I loue

I loue

loved thee o beautie most old and
newe, to to late (I say) haue I lo-
ued thee; thou truly didst remaine
within me, and yet I remained
without, seeking thee; soe that I be-
came deformed by being ouermuch
affected to those faire things which
thou hast created. Thou was pre-
sent with me, and I was not present
with thee. Those thinges debarred
me from thee, which coulde not sub-
sist but by thee.

I went to euerie thing seeking
thee, and by meanes of them loosing
my selfe. I asked the earthe, if it
were my God, and it answered noe;
the like did all other thinges con-
tained in it. I asked the sea, and the
bottomles deptines, and all manner
of creatures contained in them, and
they answered: VVe are not thy
God, seeke him aboue vs. I asked the
moving aire, who togeather with
all

all the inhabitants thereof answered
 Anaximines is deceived: I am not
 thy God. I asked the same question
 of the firmament, of the sunne,
 moone, and starrs; who gaue me
 the same answer. I asked againe
 all these aforesaid that stood round
 about me: You haue tolde me, that
 you are not my God, at least
 something of him: & they all cryed
 out with a loude voice: It is he, that
 hath made vs.

After this I asked the wide & spaci-
 ous worlde. Tell me, if thou beest
 God, or not? VVho answered
 with a strong voice: I am not
 God, but a creature created by him
 he, whom thou seekest in me, that
 created me, seeke him about me
 who at this present doth gouerne
 me, and heeretofore hath made
 me.

This demaunde and conference

made with other creatures, is a deepe
consideration of them, and their
sware is the testimonie which they
be of God, for that they all affirme,
that God hath made them: Because
the Apostle saith, the inuisible
things of God, are vnderstood and
seen, by those things that are done,
in the creatures of the world.

After this I returned vnto my selfe,
and entering into my selfe, I vsed with
my selfe this discourse: VVho art
thou? And I answered vnto my selfe:
I am a mortal man, endued with
reason: And I began to examine,
what this was, saying: VVhence o
my God hath this creature his
beginning? whence (I say) vnlesse frō
thee? Thou hast made me, and not
my selfe. VVho art thou then?
Thou art thou, by whom I and all
other things doe liue, & haue their
being? VVho art thou? Thou o Lord

my God art the true and onely God, how
 omnipotent and eternall, infinite and un-
 incomprehensible: who livest eternall ten-
 lastingly, and nothing dieth in thee. Tell
 me because thou art immortall, dwell in what
 in a place that shall continue world without
 without end, admirable in the eternitie, for
 of the Angells, vnspokeable, vnsearche-
 searcheable, and not to be vnbegin-
 med.

Thou art the living and true God, and to be
 terrible and powerfull, not knowing any crea-
 beginning or end, the beginning of time, that
 end of all thinges; who art before all things,
 the beginning and originall of all things, eu-
 generations, worldes, ages, times? For
 times. Thou art my God, the Lord, beca-
 of all thinges, which thou hast created.
 and. Thou knowest the causes of all life, of
 thinges that are stable, and of those that
 knowest the immutable beginning of all
 of all thinges that are mutable, and who

God doest the eternall reasons of all
things reasonnable, vnreasonnable,
eternall temporall.

Tell me then o my God thy poore
wretched worthy seruant, thou that art full
of mercie tell me that am full of mi-
serie, for thy mercies sake tell me I
see thee. VVhence had man
his beginning, but from thee? VVas
there euer any man that could
be God to haue been the author of his
owne creation? Is it not from thee
that we haue our life & being?
Is not thou the chiefe being, from
whome euerie thing hath his begin-
ning? For whatsoever is, is from
thee, because without thee there is
nothing. Art not thou the fountaine
of life, from whome floweth all
life? Because whatsoever liueth
is giued by thee, for that nothing is
possible without thee.

Thou

Thou therefore (o Lord) hast made all thinges. Shall I then demand who made me? Thou hast made o Lord, without whom nothing was made. Thou art my Creator, I am thy creature.

I giue thee thanks (o Lord God by whom I, & all other thinges doe liue) for that thou hast created me I giue thee thanks o my maker for that thy handes haue made me fashioned me. I giue thee thanks my light, for that thou hast enlightened me, by which meanes I haue found both thee and my selfe. Where I haue found my selfe, there I haue known my selfe; where I haue found thee, there I haue known thee; where I haue known thee, thou hast enlightened me. I giue thee thanks o my light, for that thou hast enlightened me.

But what is that which I haue

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have knowen thee? Art not thou
 an incomprehensible & infinite God,
 the King of Kings and Lord of
 Lords, who dwellest alone in im-
 mortalitie, and in that light, which
 noe man can attaine vnto: which noe
 man hath euer seene, or can possible
 see? Art not thou a hidden God, and
 of searcheable maiesty, who onely
 able to knowe and contemplate
 the greatnes and wonderfulness of
 thine owne excellencie? VVho then
 hath knowen, that which he hath
 euer seene? Because thou hast said
 by thy truth: Man shall not see me, &
 live. Thy Apostle likewise hath said
 by thy truth: Noe man hath euer
 seene God. VVho then hath knowen
 that, which he hath not seene? Thy
 truth in like manner hath affirmed:
 Noe one hath knowen the Sonne
 but the Father; neither hath any one
 knowen the Father but the Sonne.

Thy sole Trinitie therefore is
wholy known to thy selfe alone,
which surpasseth all vnderstan-
ding.

Howe durst I then (that am a man
like vnto vanitie) affirme, that I haue
known thee? For who hath knowe
thee, besides thy selfe? Because
thou onely art God almightie, most
worthy to be prayesd most glorious,
most highe, and aboue all others to
be exalted, who in the sacred and di-
uine scriptures art saied to be super-
essentiall: For that thou art known
to be superessentially and superintel-
ligibly aboue all essence intelligible,
intellectuall or sensible, and aboue
euerie name that is named either in
this worlde, or in the next; because
by thy superessentiall and hidden di-
uinitie thou dost inaccessiblely and
vnsarcheably dwell in thy selfe
aboue all reason vnderstanding and

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essence, wher ther is inaccessible light, and vnsearcheable, incomprehensible, & vnspeakable brightness, vnto which noe brightness is able to arrive: because it is thought to exceed the boundes of all humaine contemplation, vnscene, beyonde humaine reason and vnderstanding, and soe high that noe man can attaine vnto it: most free likewise from mutation, and not to be imparted to any one: VVhich neither was, nor can possibly at any time be scene by either Angells or men.

This is thy heauen, o Lord, thy heauen that is carued and garnished, that hidden and superessentiall brightness, surpassing all vnderstanding and reason, of whom it is said: The heauen of heauen belonging to our Lord. The heauen of heauen, in cōparison of which all the
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other heauens, are but as it were the earth, for that it is exalted after a most admirable manner aboue all the other heauens. Yea in respect of this the heaven called *Calum Empyreum* is but as it were the earthe; for this is the heaven of heaven belonging to our Lord, because it is knowne of noe other but to our Lord. In which noe man hath ever ascended, but he, that hath descended from heauen; for that noe mā hath knowen the Father, but the Sonne, and the holy Ghost proceeding from both of them. Neither hath any one knowen the Sonne, but the Father, and the holy Ghost proceeding from both of them.

Certainely the Trinitie is what is knowne to thee onely o holy Trinitie, o Trinitie most admirable, most unspeakable, most inaccessible, most

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comprehensible, superintelligible, & superessentiall, superessentiallie surmounting all humane sense, all reason, all vnderstanding, all wisdom, all essence or being, euen of the very Saintes in heauen; soe that it is impossible euen with Angells eies to expresse, imagine, vnderstande, or knowe the same.

Howe then haue I knowne thee, o Lord God most high above all the earth & heauens, who art not perfectlie known of the Cherubins & Seraphins themselves: soe that their face is couered with the winges of their contemplatiōs, whilst in praise of him that sitteth vpon the high & lofty throne, they cry out with a loude voice, saying. Holy, Holy, Holy, Lord God of hostes. All the earth is full of thy glory.

The Prophet was afraied & saied:

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VVoe be to me, for that I haue been silent, because I am a man of vncleane lipps. My harte likewise hath been affrayed, and saied. VVoe be to me, for that I haue not been silent, because I am a man of vncleane lipps. I cannot denie, but that I haue affirmed, that I haue known thee. Neuerthelesse, woe be to those, who speake not of thee, because without thy ayde and assistance, those that speake muche woulde become speechelesse.

VVherfore o Lord my God, I will not be silent, because thou hast made me, and enlightened me, by which meanes I haue founde my selfe, and known thee. But how haue I known thee? I haue known thee in thy selfe. I haue known thee, not as thou art to thy selfe, but as thou art to me: not without thee,

but in the light, which is as thy selfe, for thou art as bright as I am.

But what merciful and good seruant sake I beseech thee for me? Salvation: from me, I am but a creature vnto thy mercy. I speake vnto thee, for thy mercy is great. Therefore pray for me, O Lord, altho I am as ashes. Thy poore

but in thee, because thou art the light, which hast enlightned me. For euen as thou art onely known to thy selfe, as thou art to thy selfe: so thou art known to me, according as by thy grace thou art to me.

But what art thou to me? Tell me o mercifull Lord thy poore & wretched seruant, tell me for thy mercies sake I beseech thee, what art thou to me? Say vnto my soule, I am thy saluation: hide not away thy face from me, least I dy. Suffer me (albeit I am but earthe and ashes) to speake vnto thy mercy, suffer me (I say) to speake vnto thy mercy, because thy mercy is greate towarde me. I will therefore presume to speake vnto my Lord, albeit I am but dust and ashes. Tell me o mercifull Lord thy poore and wretched seruant,

tell me for thy mercies sake I beseeche thee, what art thou to me? VVhervppon thou hast thundered with a greate voyce from aboue into the internall eare of my harte, and hast cured my deafnes, soe that I haue hearde thy voyce: thou hast likewise enlightned my blindnes, and I haue seene thy light, and knowen thee to be my God.

For this cause I affirmed, that I haue knowen thee. I haue knowen thee to be my God. I haue knowen thee to be the onely true God, and **I E S V S C H R I S T**, whome thou hast sent.

There was a time, when I did not knowe thee. VVoe be to that time, when I did not knowe thee: woe be to that blindnes, when I did not see thee: woe be to that deafnes, when I did not heare thee: when I became blinde, deafe, and deformed, by
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things which thou hast framed.

Thou o Lord weart with me; and
I was not vvith thee, because those
things did keepe me avvay from
thee, vvich had noe being, bur in
thee. Thou hast enlightned me o
light of the vvorlde, and I haue scene
thee and loued thee: because noe
man loueth thee, but he that seeth
thee, and noe man seeth thee, but
he that loueth thee.

To to late haue I loued thee, (o
beautie most old and newe) to to
late haue I loued thee. VVoe be to
that time vvhen I haue not loued
thee.

A profession of the true faith.

CHAP. XXXII.

I Giue thee thanks o my light, who hast enlightned me, & I haue knowen thee. But howe haue I knowen thee? I haue knowen thee to be the onely liuing and true God, and my creator. I haue knowen thee to be the maker of heauen and earthe, of all things visible and inuisible, to be true God, omnipotent, immortall, and inuisible, hauing neither boundes, nor limits, eternall, inaccessible, incomprehensible, vnsearcheable, immutable, vnspeakeably greate, yea infinite, the beginning of all visible and inuisible creatures, by whome all things are made, by whome all the elements are preserved and

maintained.

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II.

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as it had neuer beginning, soe it shall
neuer haue ending.

I haue known thee to be one
onely true God, the everlasting Fa-
ther, Sonne, and holy Ghost, three
personnes indeede, yet but one
onely simple essence, and indiuisible
nature: the Father from none, the
Sonne from the Father alone, the
holy Ghost proceeding equallie
from the Father and the Sonne:
being alwaies without beginning or
ending, one onely God in three per-
sonnes, true God almighty, the sole
beginning of all thinges, the creator
of all thinges visible and inuisible,
spirituall and temporall. VVho by
thy omnipotent power in the begin-
ning when time first beganne didst
create of nothing both creatures at
once the spirituall and corporall.

to wit Angells and creatures of the
vvorlde, and after that man, confi-
sting of a bodie and soule, as one
common to bothe of them.

I haue knowen thee, and confesse
thee to be true God the father vnbe-
gotten, the sonne begotten of the
father, the holy Ghost the comfort-
er, neither begotten, neither vnbe-
gotten, the sacred and vnseparable
Trinitie, in three personnes, coequal,
consubstantiall, and coeternall; Tri-
nitie in vnitie, and vnitie in Trinitie,
which I belieue in my harte for my
iustification, and confesse with my
mouthe for the attaining of salua-
tion.

I haue knowen thee IESVS CHRIST
our Lord the onely begotten sonne
of God, to be true God, the creator,
saviour and redeemer of me, and all
mankinde, whom I confesse to haue
been borne of the father before all

worldes.

of S. Augustin.

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worldes. God of God, light of light,
verie God, of verie God, not made
but begotten, cōsubstantial & coeter-
nall to the father and the holy Ghost,
by whom all thinges weare made frō
the beginning; firmly belieuing, &
vnfaignedly confessing thee IHSVS
CHRIST the onely begotten sonne
of the father to be true God, by the
common consent of the whole Tri-
nitie taking fleshe vppon thee for
the saluation of man, and by the coo-
peration of the holy Ghost concei-
ued of thy blessed mother Marie
ouer a Virgin, being made true man
of a reasonable soule, and humane
fleshe subsisting. VWho albeit thou
art the onely begotten sonne of
God, and consequently impassible
& immortall according to thy diui-
nine: yet by reason of the vspeakea-
ble loue, wherewith thou hast
loved vs, thou the same sonne of
L God

God hast become passible and man
tall according to thy humanitie.

Thou (I say) o onely Sonne of
God for mans saluation hast vouch-
safed to endure a most bitter death
and passion to the end thou might
deliuer vs from deathe euerlasting of G
Thou likewise o author of light ha
descended into hell, where our sou
fathers did sit in darknes and hast
turned from thence on the third
as a glorious conquerour, resum
again thy sacred bodie, which
our sinnes had remained dead
the sepulcher, and reuiuing it
third day according to the scripture
that thou mightst place it in glo
at the right hande of God the
ther. For hauing deliuered them
from captiuitie, whome the an
foe and ennemie of mankind had
tained as prisoners in limbo
thou the true sonne of God

ascended aboue all the heauens with
the substance of our flesh, that is
with a soule and humaine flesh, ta-
ken of the glorious Virgin: moun-
ting aboue all the orders of Angells,
where thou sittest at the right hande
of God the Father, where there is
the fountaine of life and that light
into which noe creature can attaine,
where there is the peace of God,
which passech all vnderstanding.

WE adore thee IESVS CHRIST,
belieuing thee to be there, confes-
sing God to be thy father: from
whence we expect thee to come at
the end of the worlde to iudge
the quick and the deade, and
to render to all men, whether good
or euill, a rewarde or punishment,
according to their actions donne in
this life, like as every one shalbe
deemed worthy either of perpetuall

to wit Angells and creatures of the vvorlde, and after that man, consisting of a bodie and soule, as one common to bothe of them.

I haue knowen thee, and confesse thee to be true God the father vnbegotten, the sonne begotten of the father, the holy Ghost the comforter, neither begotten, neither vnbegotten, the sacred and vnseparable Trinitie, in three personnes, coequal, consubstantiall, and coeternall; Trinitie in vnitie, and vnitie in Trinitie, which I belieue in my harte for my iustification, and confesse with my mouthe for the attaining of saluation.

I haue knowen thee IESVS CHRIST our Lord the onely begotten sonne of God, to be true God, the creator, sauiour and redeemer of me, and all mankind, whom I confesse to haue been borne of the father before all worldes.

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the beginning; firmly belieuing, &
vnfainedly confessing thee Iesus
CHRIST the onely begotten sonne
of the father to be true God, by the
common consent of the whole Tri-
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the saluation of man, and by the coo-
peration of the holy Ghost concei-
ued of thy blessed mother Marie
euer a Virgin, being made true man
of a reasonable soule, and humaine
fleshe subsisting. VVho albeit thou
art the onely begotten sonne of
God, and consequently impassible
& immortall according to thy diui-
nitie: yet by reason of the vspeakea-
ble loue, wherewith thou hast
loued vs, thou the same sonne of

God hast become passible and mortall according to thy humanitie.

Thou (I say) o onely Sonne of God for mans saluation hast vouchsafed to endure a most bitter death and passion to the end thou mightst deliuer vs from death everlasting. Thou likewise o author of light hast descended into hell, where our forefathers did sit in darknes and hast returned from thence on the third day as a glorious conquerour, resuming againe thy sacred bodie, which for our sinnes had remained dead in the sepulcher, and reuiuing it the third day according to the scripture, that thou mightst place it in glorie at the right hande of God the father. For hauing deliuered those from captiuitie, whome the ancient foe and ennemie of mankind had detained as prisoners in *limbo Patrum*, thou the true sonne of God hast ascended

cended aboue all the heauens with
the substance of our flesh, that is
with a soule and humaine flesh, ta-
ken of the glorious Virgin: moun-
ting aboue all the orders of Angells,
where thou sittest at the right hande
of God the Father, where there is
the fountaine of life and that light
vnto which noe creature can attaine,
where there is the peace of God,
which passeth all vnderstanding.

VVe adore thee IESVS CHRIST,
belieuing thee to be there, confes-
sing God to be thy father: from
whence we expect thee to come at
the end of the worlde to iudge
bothe the quick and the deade, and
to render to all men, whether good
or euill, a rewarde or punishment,
according to their actions donne in
this life, like as every one shalbe
deemed worthy either of perpetuall

peace or paine. For all men, that haue receiued a humaine soule, shall arise at that day in the same fleshe, which they had heere; being by the voice of thy diuine power summoned to appeare; to the end, that euery man (his soule and body being reunited in one) may according to his meritts receiue either glorie or damnation.

Thou o Lord IESVS CHRIST art our life, and our resurrection: whom we expect, as our Saviour to come and saue vs, who wilt reforme the bodie of our basenes, making it conformable to the bodie of thy brightnes.

I haue known thee true God, and one holy Spirit of the Father and the Sonne, proceeding equallie from both of them, consubstantiall and coeternall to the Father and the Sonne, being our comforter and aduocate.

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ocate: who in likenes of a doue hast
descended vppon the same God, our
Lord **IHSVS CHRIST**, appearing
likewise in tongues of fire vppon the
Apostles. VWho alsoe by the guift of
thy grace hast taught all the Saints
and elect of God from the begin-
ning, openning in like manner the
mouthes of the Prophetes, to the
end they might declare the wonder-
full thinges of thy heauenly king-
dome: who together with the Fa-
ther and the Sonne art adored and
glorified of all the Saints of God.
Amongst whom I likewise the sonne
of thy hande-maide, doe with my
whole hart glorifie thy name, be-
cause thou hast enlightned me. For
thou art the true light, the light that
tellethe the truthe, the fire of God,
and the maister and directour of our
soules, who by thy sacred vnction
dost teache vs all truthe.

L ;

Thou

Thou art the Spirit of truth. without whose ayde it is impossible to please God: because thou thy selfe art God of God, and light of light, proceeding after an vnspeakeable manner from the father of lightes, and from his sonne IESVS CHRIST our Lord with whome thou art glorified, and dost raigne together with them superessentiallie, being consubstantiall, coequall and coeternall with them in the essence of one Trinitie.

I haue knowen thee one living and true God, the Father, the Sonne, and the holy Ghost, three indeede in personnes, but one in essence: whome I confesse, adore, and glorifie with my whole harte as the true and onely God, holy, immortall, inuisible, immutable, inaccessible, vnsearcheable, one light, one sonne one breade, one life, one good,

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good, one beginning and one end,
one creator of heaven and earth: by
whome all thinges doe liue, are pre-
serued, guided, gouerned, and reui-
ued, in heaven, in earth, and vnder
the earth: besides whome there
is noe God either in heaven or
earth.

Thus o Lord God I haue knowen
thee (who knowest me) thus I haue
knowen thee. I haue knowen thee
o my light, by thy faithe, which
thou hast inspired into me, o Lord
my God the light of mine eies, the
hope of the vniuersall worlde the
ioy that maketh glad my young and
tender yeares, and the good that su-
staineth my old age.

All my bones reioyce in thee (o
Lord) saying: O Lord who is like
vnto thee? VVho is like vnto
thee o Lord amongst the Gods?

For that the handes of men haue not made thee, but contrariwise, it is thou that hast made the handes of men. The idolls of the Gentills are siluer and golde, the workmanship of the handes of men: but the maker of men is not suche an one. All the Gods of the Gentiles are diuells: but our Lord hath made the heauens; he therefore is the true God. Let those Gods, which haue not made heauen and earthe, perishe, and be cast forthe of heauen and earthe: and let heauen and earthe prayse that God, which hath created heauen and earthe.

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CHAPT. XXXIII.

VV Ho is like vnto thee (o Lord)
euen amonge the Gods?
V Who (I say) is like vnto thee? Thou
art greate in sanctitie, terrible, and
worthy to be praised, doinge thinges
that deserue to be admitted.

To to late haue I knowen thee, (o
true light) to to late haue I knowen
thee. And the cause was, for that
there was a greate and darke cloude
before mine eies, that delighted in
vanitie, which hindered me from
beholding the sunne of iustice, and
the light of all veritie. I was wrapt
in darknes, being the childe of dark-
nes, and I loued darknes, because

L s I knewe

I knewe not the light, I was blinde,
and loued blindnes, and walked
through one darknes into an other.

VVho hath deliuered me from
thence, wher I remained as a blinde
man, sitting in darknes, and in the
shadowe of death? VVho hath taken
me by the hande, and lead me forthe
of the same? VVho is he, that hath
thus enlightened me? I sought him
not, and he sought me; I called him
not, and he called me. But who is he?
Thou art he o Lord my God, being
most mercifull and pittifull; yea the
Father of mercies, and God of all
comforte.

Thou o Lord my God most holy
art he that hast donne the same,
whom I confesse with my whole
harte, rendring thanks to thy holy
name, I did not seeke thee, thou hast
sought me, I did not call vpon thee,
thou hast called me, yea thou hast
called

called me by thine owne name.

Thou hast thundered from heauen with a greate voice into the internall eare of my harte, saying: Let light be made. and light was made: whereupon that greate and darke cloude, which had couered mine eies departed and was dissolued, whereby I haue seene thy light, and knowe thy voice: And I saied: Trulie o Lord, thou art my God, who hast deliuered me out of darknes, and from the shadowe of deathe, calling me into thy admirable light, soe that nowe I see.

Thanks be to thee (o Lord) who hast enlightned me. And I looked backe, and beheld the darknes, wherein I had liued, and the deepe darke dongeon, wherein I had remained, which made me with feare and trembling to crie, our saying: VVoe is me, woe is me, in respect of the darknes in which I haue

remained; woe is me, in respect of my former blindnes, in which I could not see the light of heauen. VVoe is me, woe is me, in respect of my former ignorance, when I did not knowe thee o Lord. Thanks therefore be to thee o my enlightner and deliuerer, for that thou hast enlightned me, and I haue knowen thee.

To to late haue I knowen thee o ancient veritie, to to late haue I knowen thee o eternall truth. Thou remained'st in light, & I in darknes; and I knewe thee not, because I coulde not be enlightned without thee, for that ther is noe light besides thee.

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*A consideration of Gods diuine
Maiestie.*

CHAP. XXXIV.

O God the holy of holies, the
God of Gods, & Lord of Lords,
of inestimable Maiestie, whose wonderfull
greatnes cannot be vttered
or imagined: before whom the An-
gelicall Powers doe shake for feare,
whom all the Dominations, and
Thrones doe adore, in whose pre-
sence all the Vertues doe tremble,
whose power and wisdom is infi-
nite: who hast layed the foundation
of the worlde vpon nothing, and
gathered together the sea in the
aire as it weare in a bottle.

O most mighty, most holy, & most
powerfull God, the God of the Spi-
rits or soules of all mortall crea-
tures,

I knewe not the light, I was blinde,
and loued blindnes, and walked
through one darknes into an other.

VVho hath deliuered me from
thence, wher I remained as a blinde
man, sitting in darknes, and in the
shadowe of death? VVho hath taken
me by the hande, and lead me forth
of the same? VVho is he, that hath
thus enlightened me? I sought him
not, and he sought me; I called him
not, and he called me. But who is he?
Thou art he o Lord my God, being
most mercifull and pittifull, yea the
Father of mercies, and God of all
comforte.

Thou o Lord my God most holy
art he that hast donne the same
whom I confesse with my whole
harte, rendring thanks to thy holy
name, I did not seeke thee, thou
sought me, I did not call vpon thee,
thou hast called me, yea thou

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Thou hast thundered from heauen with a greate voice into the internall eare of my harte, saying: Let light be made. and light was made: whereupon that greate and darke cloude, which had couered mine eies departed and was dissolued, whereby I haue seene thy light, and knowe thy voice: And I saied: Trulie o Lord, thou art my God, who hast deliuered me out of darknes, and from the shadowe of deathe, calling me into thy admirable light, soe that nowe I see.

Thanks be to thee (o Lord) who hast enlightned me. And I looked backe, and beheld the darknes, wherein I had liued, and the deepe darke dongeon, wherein I had remained, which made me with feare and trembling to crie, out saying: VVoe is me, woe is me, in respect of the darknes in which I haue

remained; woe is me, in respect of my former blindnes, in which I could not see the light of heauen. VVoe is me, woe is me, in respect of my former ignorance, when I did not knowe thee o Lord. Thanks therefore be to thee o my enlightner and deliuerer, for that thou hast enlightened me, and I haue knowen thee.

To to late haue I knowen thee o ancient veritie, to to late haue I knowen thee o eternall truth. Thou remained'st in light, & I in darkness and I knewe thee not, because I could not be enlightened without thee, for that ther is noe light but in thee.

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*A consideration of Gods diuine
Maiestie.*

CHAP. XXXIV.

O God the holy of holies, the
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whom all the Dominations, and
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whose power and wisdom is infi-
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of the worlde vpon nothing, and
gathered together the sea in the
vase as it were in a bottle.

O most mighty, most holy, & most
powerfull God, the God of the Spi-
rits or soules of all mortall crea-
tures,

tures, from whose sight heaven and earthe doe flie away for feare, to whom all the elements doe obey at a becke; lett all thy creatures adore and glorifie thee. Amongst whom I unworthy wretch the sonne of thy hand-made doe bowe downe the necke of my harte vnder the feete of thy supream Maiestie (being taught soe to doe by the faithe, which thou hast given me) rendring thanks vnto thee, for that thou hast vouchsafed by thy mercy to enlighten me.

O light most true, sacred and delightfull, most worthy of praise, and most admirable, which enlightneth every man coming into this worlde, yea the eies of the Angells themselves. Beholde nowe I see, for which I thanke thee. Beholde nowe I see the light of heauen; a heavenly bright beame proceeding from the face

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face of thy brightnes doth thine vpon
the eyes of my minde, which maketh
all my bones to reioyce.

O that this light weare perfect in
me; encrease it in me, o author of
light, I beseech thee. Encrease
(I say) I beseech thee, that light
that shineth in me. Let it be aug-
mented I beseech thee, let it be
augmented by thee. VVhat is this,
that I feele? VVhat fire is this,
that maketh hotte my harte? VVhat
light is this that enlightheth my
harte?

O fire which dost alwaies burne,
and art neuer extinguished, en-
flame me. O light, which dost al-
waies shine, and art neuer darkned,
enlighen me. O that I weare made,
hotte by thee. O sacred fire, howe
sweetelie dost thou heare, howe
secretlie dost thou shine, howe de-
uotlie dost thou burne? VVoe be to
those,

those, that are not made hoate by thee, woe be to those, that are not enlightned by thee. O true light enlightning all the worlde, whose brightnes doth replenishe all the worlde. VVoe be to those blind eies which doe not see thee, who art the sunne, that giuest light both to heauens and earth. VVoe be to those dimme eies, which cannot see thee. VVoe be to those eies, that are turned away from seeing veritie. VVoe be to those eies that are not turned away from seeing vanitie.

Verily those eies, that are accustomed to darknes cannot beholde the bright beames of thy supream righteousness, neither doe they know what to thinke of the light, whose dwelling is in darknes. They see loue, & approve the darknes, so that walking from one darknes into another, they stumble, & tumble they know

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knowe not whither. Doubtles they
are wretched, that knowe not what
they loose, but they are more wret-
ched, that knowe what they loose,
who fall with their eies open, & des-
cend aliue into perdition.

O light most blessed, who canst not
be seene of those eies, that are neuer
so little defiled; Blessed are the
same in harte, for they shall see
God. Cleanse me o cleansing vertue,
pure mine eies, to the end, that with
sounde and cleare eies I may be able
to beholde thee, whom sore & sickly
eies cannot possibly see. Remoue fro
mine eies (I beseech thee o inaccessi-
ble beauty) the scales of my former
blindnes, by the beames of thy
brightness; that I may be able sted-
fastly to beholde thee, and in thy
light may see light.

Beholde o my light, nowe I see, for
which I thake thee. Let this my light
o Lord

O Lord (I beseech thee) be encreased by thee. Open mine eyes, that I may see the wonderfull thinges of thy lawe, who art wonderfull in thy Saints. I giue thee thanks o my light, for that I nowe see, albeit obscurely as it weare in a mirrour or looking glasse: but when shall I see thee apparantlie face to face?

O when will that day of ioy and mirth arrive, in which I shall enter into the place of thy tabernacle so much to be admired, even into the house of God, to the end I may see him face to face that seeth me, that see my desire may be accomplished.

of the desire and thirst of the soule
after God.

CHAPT. XXXV.

Like as the harte or stagge desireth the fountaines of water (when he is pursued) euen soe my soule longeth after thee o God. My soule hath thirsted after thee my God the living fountaine; when shall I come, and appeare before thy face? O fountaine of life, o veine of living waters: when shall I come to the waters of thy sweetnes frō this deserte, craggie and dry countrie, that I may see thy vertue and glory, & quenche my thirst with the waters of thy mercy.

I thirst o Lord, thou, that art the fountaine of life, giue me to drinke.
I thirst o Lord, I thirst after thee
the

the liuing God. O when shall I come
good Lord, and appeare before thy
face? And shall I then at length indeed
see that day, that day (I say) of ioy &
gladnes, that day, which our Lord
himselfe hath made that we might
reioyce and be glad in it?

O famous, and faire day, hauing
neither euening, nor Sunnsetting, in
which I shall heare the voyce of
praise, mirth, and thanks-giuing, in
which I shall heare saied: Enter into
the ioy of thy Lord. Enter into the
euermlasting ioy, into the house of my
Lord God, wher ther are greates, and
vnsearchable, & wonderfull thinges,
which cannot be numbred. Enter
into that ioy, which is free from
heauines, which containeth euerm-
lasting gladnes: wher all goodnes doth
abounde, and noe euill can be found.
Vher ther shalbe whatsoever thou
lovest, & nothing that thou loathest.

Ther

Ther is that
sweete and loue
shall endure e
ther shalbe no
nor alluremen
ueraigne and c
sured quietnes
ioyfull happin
singnes, and e
wher ther is th
vnitie of Trini
and the blessed
which is the
God.

O ioy surmo
exceeding all
is noe true ioy
thee, that I
dwelleth in the
& see that grea
that doth detai
for that my ab
been ouer long

of S. Augustin.

is that vitall life, which is
te and louely, which likewise
endure euerlastingly. VVher
shalbe noe foe to impugne vs,
allurement to entice vs, but so-
gne and certaine assurednes, as-
quietnes, and quiet ioyfullnes,
all happines, happie euerla-
nes, and euerlasting blessednes;
ther is the blessed Trinitie, and
e of Trinitie, and deitie of vnity,
the blessed sight of the deitie,
h is the ioy of thy Lord

ioy surmounting all ioy, o ioy
eding all ioy, besides which ther
e true ioy; whē shall I enter into
, that I may see my God, that
leth in thee? I will goe thither,
e that greate sight. VVhat is it,
doth detaine me? VVoe is me,
hat my abode in this life hath
ouer longe. Howe long (alas)

shall

shall I heare it saied, when is thy
 God? howe longe shall I heare it saied, by holy
 stay a while, expect yet a while. Howe
 Nowe therefore vwhat doe I expected man
 doe vve not (o Lord my God) expecte
 our Lord and Sauour Iesvs Christ vnto the
 vwho vwill reforme the body of our not hea
 humilitie, making it like to his crying
 bright and glorious body. VVe ex- sea of m
 pect our Lord, vwhen he vwill returne hauen
 fro the mariages, that he may vouch- Happ
 safe to admit vs to his marriage. uered fr

Come o Lord, and doe not stay. pestuou
 Come o Lord Iesv Christ, & visit vs taine v
 in peace: come and deliuer vs, that peace a
 ly fettered and bounde in the prison are tru
 of this mortall body; that with a per- ued fro
 fect hart we may reioyce before the sh
 thee Come o sweete Sauour. Thou place o
 that of the Gentils art soe much desi- countr
 red, come, and shewe vs thy face, & mortal
 we shalbe saued. Come o my light, & petual
 my Redeemer, deliuer my soule tained
 forthe

of S. Augustin.

is the of prison, to praise & magnifie
saide, by holy name.

Howe longe shall I poore wretch-
pected man be tossed to and fro in the
peffoudes of this my mortalitie crying
vnto thee (o Lord) and yet thou dost
not heare me? Heare me o Lord,
crying vnto thee out of this greate
sea of miserie, and bring me to the
hauen of heauenlie felicitie.

Happie are they, who being deli-
uered from the danger of this tem-
pestuous sea, haue deserved to at-
taine vnto thee o God, the porte of
peace and securitie. Those trulie
are trulie happie, who haue arri-
ued from this sorrowfull sea, to
the shore of saltie, from this
place of banishment to the heavenly
countrie, from the prison of this
& mortalitie, to the pallace of per-
& petuall felicitie: who hauing ob-
tained the rewarde of euerlasting
glory.

glory, by meanes of the manifold miseries, which heere they sustaine doe nowe for euermore reioyce with most happy mirth, being now blessed by enioying that rest, which they soe much desired.

V Without doubt they are blessed, y more then a thousand times blessed who being nowe free frō all misery haue deserued to attaine to the kingdom of all brightnes & beauty being likewise secure of this their neuer fading & neuer failing glory. O eternall kingdome, o kingdome as long to cōtinue as eternitie it selfe whether ther is light euerlasting, & the peace of God, which passeth all vnderstanding: in which kingdome the soules of the Saints doe repose, their heades being ouershadowed with perpetuall gladnes, who shalbe euerlastingly replenished with such excessive ioy and mirth of minde as

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know

that neither griefe nor groanes shall
euer be hearde in those their con-
dones. O howe glorious is that king-
dome, in which all thy Saints raigne
with thee o Lord, being cloathed
with light as with a garment, each
one of them hauing on this heade
a crowne adorned vvith pretious
stones. O kingdome of euerlasting
blisse, wher thou o Lord (being the
hope of the Saints, and the crowne
of their glory) art apparantlie face to
face seene of them, making them
on all parts to reioyce in thy peace,
which surpasseth all vnderstanding.

Ther, ther is infinite ioy, mirth
vvithout sadnes, healthe vvithout
sicknes, way vvithout wearines, light
vvithout darknes, life vvithout
deathe, all manner of goodnes free
frō all manner of wickednes. VVher
youth neuer groweth old, wher life
knoweth noc end, wher beauty ne-

uer fadeth, vvhether charity neuer faileth, vvhether health neuer decayeth, and vvhether ioy neuer decreaseth, vvhether know-
griefe is neuer felt, vvhether groaning that al-
is neuer hearde, vvhether sorrowe vntill
neuer scene or perceiued, vvhether as yet
manner of mirth is alwaies enioyed, before
vvhether noe euill is feared: because the
soueraigne & supream good is the
possessed, vvhich is to contemplate
the face of the Lord of all vertues,
vvhich world without end.

Happy therefore are they, vvhho being
escaped from the shipvrack of this
presēt life, haue deserued to attaine
to soe greate gladnes. But vnhappie
(alas) and vnforgunate vve, vvhho sail
through the tempestuous stormes, &
dangerous gulfes of this greate sea,
being ignorant vvhether vve shall
euer be able to arriue at the
happie haven of heavenly felicitie.
Vnhappie I say are vve, vvhose life

is in exile, whose life is in perill,
yeeth and whose end is doubtfull, not
knowing what our end will be, for
that all thinges are helde in suspence
vntill our last day. VVe remaine
yet tossed to and fro in the trou-
blesome floudes of this tempestuous
sea, sighing and seeking to attaine
to thee o Lord thee haüen of this
sea?

O our countrie; o secure coun-
trie, albeit a farre of, yet we see thee,
from this sorrowfull sea we salute
thee, from this vale of miserie we
sigh after thee, endeavouring euen
with teares that by one meanes or
another we may attaine vnto thee.

O Christ the hope of all man-
kinde, God of God, our defence and
safetie, whose light, (like a beame
of the starre of the sea) doth en-
lighten our eies amidst the fog-
gie mists of this tempestuous
sea,

The Soliloquies

that therby we may be guided to
the haue of securitie. Guide o
rd this our shipp vwith thy right
ade, vwith the sterne of thy crosse,
t we perish not in the floudes,
t the tempest of vvater doe not
ovne vs, that the deepe gulfes
e not deuour vs: but vwith the
oke of thy crosse, drawe vs out
this sea vnto thee our onely com-
t and solace, whom we beholde a
re of standing on the shore of
heauenly country, with teares
ender loue ready to receiue vs,
ning as the morning starre, and
he sunne of iustice.

Beholde o Christ we call and cry
o thee from this place of exile,
poore captiues by thee redee-
d, whom thou hast redeemed
h thy pretious bloude. Heare
o God our Saviour, the hope of
hese that dwell in the vuttermost
part

of S. I.

partes of the wor
in the sea, where

Beholde we sail
and tempestuous
who standest on t
manifest dangers
for thy names sa
seeke thee. Graue
soe to saile, and
keepe the mid-w
and Charybdis, t
rillous gulfes be
may with safe ship
securely arrive at
uenly happines.

M

of S. Augustin.

of the worlde, or farre distant
a, where soeuer.

de we saile in a troublesome
pestuous see, thou o Lord,
ndest on the shore, seest the
d dangers in which we are;
names sake, saue vs we be-
hee. Graunt vs grace o Lord
saile, and in sailing soe to
he mid-way betweene Scilla
rybdis, that both those pe-
gulfes being auoided, we
h safe ship and marchandise,
arrive at the haven of hea-
ppines.

M 3

A farther

*A further discourse of the countrie and
kingdome of heauen.*

CHAPT. XXXVI,

VVhen therfore we shall at-
taine vnto thee, the foun-
taine of heauenly wisedome, to thee
the light euerlasting, to thee the
brightnes which shall euer shine:
(not seeing thee then as we doe
nowe obscurely as it weare in a mir-
rour or looking glasse, but appa-
rantly face to face) then will our de-
sire in thinges that are good, be ful-
lie contented and satisfied, for that
there will be noe other externall
thinge at that time that may be desi-
red, sauing thee o Lord, the supream
and chiefest good. VVho wilt be the
rewarde

warde o
diadem
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eace both
eanes of
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et thee,
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VVe shal
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yce and

warde of the blessed, the crowne
diademe of theire beaurie, and
the euerlasting ioy, which shall en-
ciron theire heades, giuing them
peace both without and within, by
meanes of thy peace, which passeth
all vnderstanding. There we shall
see thee, loue thee and prayse
thee.

¶ We shall see light in thy light, for
that with thee is the fountaine of
life, and in thy light we shall see
light. But what light? Surely sur-
passing greate light, spiritvall light,
incorruptible and incomprehensible
light, infaileable and vnquenchea-
ble light, a light vnto which noe
man can approache or attaine,
light vncreated, true, and di-
uine which enligheneth the eies of
the Angells, which maketh the
youth of the Saincts for to re-
ioyce and be gladde, which is

the light of lights, and the fountaine of euery
of life, euen thou thy selfe o Lord of comel
God. For thou art the light, in whomnes, the
light we shall see light; that is to seece, t
we shall see thee in thy selfe, in delectati
brightnes of thy countenance, where celest
we shall beholde thee face to face life, the f

Nowe what other thinge is it, light of c
beholde thee face to face, but (which pa
cording as the Apostle sayeth) Mans w
knowe thee, euen as I am knowe, beatitudo
knowe thy truthe and thy glorie the face of
To knowe thy face therefore is a high mad
thinge els, but to knowe the power that
of the Father, the wisdom of the Son, the
Sonne the mercie of the holy Ghost shall f
the essence of the most highe Tri shall loue
rie, being vndiuided, and one one shall pray
VWherefore to beholde the face of he f
the liuing God, is the chiefest good of peopl
the ioy of the Angells, and of all good bless
Saints, the recompence of eternall hath
life, the glorie of the blessed spirit of the

the eueralsting gladnes the crowne
of comelines, the rewarde of hap-
pines, the richest rest, the beautie of
peace, the internall and externall
delectation, the paradise of God,
the celestiaall Hierusalem, the happie
life, the fulnes of felicitie, the de-
light of eternitie, the peace of God,
(which passeth all vnderstanding.

Man's whole blisse therefore, and
beatitudo doth consist in beholding
the face of his God, to see him that
hath made heauen and earthe, to see
that hath made him, that hath
loved him, that hath glorified him.
He shall see him by knowing him, he
shall loue him by affecting him, he
shall prayse him by possessing him.
He shall be the inheritance of
his people, of his people the Saints
and blessed, of his people whome
he hath redeemed. He shall be the
possession of their beatitude, he
shall

shall be the rewarde and recompense of that, which they haue so long expected. Euen as he promised, when he saied; I will be thy surpassing greate rewarde. For that it is meete, that soe greate a rewarde should be giuen by soe greate a Lord.

Truly o Lord my God, thou art surpassing greate aboue all the Gods, and thy rewarde likewise is surpassing greate. Neither art thou greate, and thy rewarde little, but as thou art greate, soe in like manner is thy recompense, for that betwixt thee and it there is noe difference.

Thou thy selfe art surpassing greate indeede thou thy selfe art a rewarde surpassing greate, thou thy selfe art the crowner and the crowne, the promisser and the promise, the giuer and the giust, the

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warder and the rewarde of eternall happines. Thou therefore (o my God) art the crowner and the crowne, the diademe of my hope, which is adorned with glorie; thou art the light that gladdeneth, the light that reneweth, the brightness that beautifieth, thou art my greate hope, the internall loue and delight of the blessed, euen he, whome they haue still soe muche desired.

Thy sight therefore (o Lord) is our whole rewarde, our whole recompence, and all the ioy, which we expect. For this is life euerlasting, this (I say) is thy wisdom. This is life euerlasting, that we knowe thee the onely true God, and IESVS CHRIST, whome thou hast sent.

VVhen therefore we shall behold

Holde thee the onely God, the true
 God, the living God, who art om-
 nipotent simple inuisible, infinite, &
 incōprehensible: when likewise we
 shall see our Lord IESVS CHRIST the
 onely begotten sonne, being consub-
 stantiall and coeternall with thee
 whom in the vertue of the holy
 Ghost thou hast sent into the world
 for our saluation: Finallie when we
 shall comtemplate thee, the God
 which art onely holy, three in per-
 sonnes, and one in essence, besides
 whom there is noe other; then we
 shall obtaine that which we now
 seeke for, to wit eternall life, ever-
 lasting glorie, which thou hast pre-
 pared for those that loue thee,
 which thou hast reserued for
 those that feare thee, which thou
 wilt bestowe vppon those that seeke
 thee, vppon those I say, which seeke
 thy face continuallie.

VVhere

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VVherefore, o Lord my God, who
hast fashioned me within the wōbe
of my mother, (who hath recom-
mended me to the protection of thy
diuine power) permit me not any
more to be distracted from one
thing into many, but drawe me
from externall thinges vnto my
selfe; and from my selfe vnto thee,
to the end, that my harte may al-
waies say vnto thee, My face hath
sought thee, thy face will I seeke o
Lord, thy face o Lord of all power
and fortitude, in whose onely light
doth consist the whole glory, and
euerlasting beatitude of the blessed,
because to see the face of God is
life euerlasting, and the endless
glory of the Saints in heauen.

Let my harte therfore reioyce,
that it may feare thy name, let theire
harte reioyce, that seeke our Lord,
but much more theires, that finde

N

him.

man. For if it be a pleasure to seeke him, what a ioy will it be to finde him? VVherefore I will alwaies seeke thy face with affection and deuotion, that by that meanes I may peraduenture at length deserue to haue the dore and gate of righteousness opened vnto me, that I may enter into the ioy of my Lord. This is the dore of our Lord, the iust shall enter in thereat.

A Prayer to the holy Trinitie.

CHAPT. XXXVII.

O You three coequall and coeternall personnes one onely true God, the Father, the Sonne, and the holy Ghost, who dwellest in eternitie alone, in that, light, vnto which noe man can attaine. VVho by thy power hast layed the woldes foun-

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foundation, and by thy wisdome
dost governe the same. Holy, Holy,
Holy, Lord God of hosts. Ter-
rible and powerfull, iust and merci-
full, worthy to be admired, prayesd
and beloued. One God, three per-
sonnes, one essence, one power, one
wisdomme, one goodnes, one onely
Trinitie void of leparation. Open
the dores of thy righteousnes vnto
me (o Lord) crying vnto thee, to
the end that being entred in I may
praise thee with wordes of thanks-
giving.

Beholde o supream house-holder
I stande knocking at thy dore as a
poore begger, commande that thy
dore may be opened vnto me, who
hast sayed: Knock, and it shalbe ope-
ned vnto you. The affections of my
groaning harte, and the crying of
my weeping eies, doe knock at thy
dore o Father of mercies. Thee

knowest my desire, and my groaning is not hidden from thee. Hide not then thy face from me any longer, neither doe thou forsake me in thine anger.

O Father of mercies, heare the lamentable complainte of me thy poore orphant, and stretch forth thy helping hande, that it may drawe me out of the deepe waters, out of the lake of misery, and out of the durte and dreggs of iniquitie, that I perishe not before the eies of thy mercy, and in presence of thy infinite patience: but let me escape vnto thee O Lord my God, that I may beholde the riches of thy kingdome, and alwaies see thy face, and singe praises vnto thy holy name.

Thou O Lord, who dost thinges worthy of admiration, who through the remembrance of thee, makest my harte merry, who hast enlightened

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The

of S. Augustin.

lightned my youthe, despise not
nowe my old age I beseech thee: but
cause my bones, and gray haire to
become ioyfull and youthfull, like
vnto the bones and hoary feathers
of an Eagle.

*The end of S. Augustin's Soli-
loquies, that is of the se-
cret discourses and confe-
rences of his soule with
God.*

N 3

A TABLE

A TABLE
OF THE SOLILOQUIES
OF
S. AVGVSTIN,
BISHOP OF HYPPON.



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F I N I S.

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S. A V G V S T I N,
B I S H O P O F H Y P P O N :

Otherw^{ise} tearmed a little booke
treating of the contemplation of
C H R I S T, or the worde of God,
stirring vp our weake and drouisie
memorie to the desire of hea-
uenly felicitie.



Printed at Doway,
By L A V R E N C E K E L L A M,
at the signe of the hohe Lambe.
M. D C. XXI.

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THE MANVEL
OF
S. AVGVSTIN,
BISHOP OF HYPPON:

Otherwise tearmed a little booke
treating of the contemplation of
CHRIST, or the worde of God,
stirring vp our weake and drouisie
memorie to the desire of hea-
uenly felicitie.

THE PREFACE.



SINCE we liue amidst
a multitude of snares
and ginnes, we ea-
sily growe colde in
the loue of heavenly
things. VVherfore we stande in
neede of continuall succoure and
A 2 ayde,

The Manuel

ayde, that as often as we fall and
faile in our dutie towards God,
we may (as men awakened) haue
recourse to him the soueraigne and
supream good. For this cause I
haue compiled and composed this
little worke, not throughe any pre-
sumptuous opinion I haue of my
selfe but throughe the greates loue
of my God, and the desire I haue to
aduaunce his praise; to the end I
might alwaies haue about me some
small Manuel of shorte sentences
concerning my God, drawen out of
the worthiest wordes and writings
of holy Fa hers; by the fire of rea-
ding wherof, I might (as often as I
growe cold) be inflamed with affe-
ction towards him.

Nowe therfore assist me o my
God, whome I seeke, and loue,
whome likewise with my harte and
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mouth, and with all my force I prayse and adore. My soule (which is wholly deuoted to thee, and inflamed with thy loue, sighing and searching earnestly after thee, desiring to see thee onely) taketh delight in nothing els, but to speake, heare, write, and conferre of thee, and frequently to meditate of thy glorie, to the end that the sweete remembrance of thee may be some mitigation amidst soe many stormes of affliction.

To thee therefore I call, (o most desired Lord) to thee I crie with a loude voyce, euen with my whole harte. And when I call vpon thee, I call vpon thee remaining within me, for that I weare meere nothing, if thou weare not in me, neither weare thou in me, vnlesse I weare in thee.

A 3

Doubt

Doubtles thou art in me, because thou remainest in my memorie, by which I haue known thee, and in which I doe finde thee, as often as I am mindfull of thee, and am delighted in thee or from thee; from whome, by whome, and in whome all thinges haue their beginning conseruation, and being.

Of the wonderfull essence of God.

CHAP. I.

THOU O Lord dost fill heauen and earthe, carying all thinges without burden, filling all thinges without inclusion. Alwayes doing, alwayes resting. Gathering thinges together, and yet not needie. Seeking, albeit nothing is wanting vnto thee, louing, without being afflicted,

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afflicted, ieaious, yet resting assured,
It repenteth thee, and yet thou art
not grieued; thou art angrie, and
yet art appeased. Thou dost alter
what thou hast donne, without al-
tering thy determination. Thou ta-
kest what thou dost finde, hauinge
neuer lost any thinge. Thou reioy-
cest in gaine althoughe thou weart
neuer needie: and albeit thou weart
neuer couetous, yet thou exactest
vsurie. Thou giuest more then is de-
maunded, to him, that thou art not
indebted; and yet to make thee in-
debted, more continuallie is giuen
thee, then by thee is required. And
yet who is there, that hath any
thinge not thine? Thou payest
debtes, being indebted to noe man,
and forgiuest debtes, thereby loosing
nothing. VVho art euerie where, &
wholy euerie where VVho maist
be felt, but canst not be scene.

A 4

VVho

VVho art noe where wanting,
and yet art farre distant from the
thoughtes of wicked men. VVho
art not there absent, where thou art
farre distant, because where thou
art absent by grace, thou art present
by reuenge. VVho art euerie where
present and yet canst hardly be
founde. VVhome we followe stand-
ing still, and cannot ouertake.
VVho dost containe all thinges, fill
all thinges, enuiron all thinges,
surmounte all thinges, and sustaine
all thinges.

VVho teachest the harts of the
faithfull without sounde of wordes.
VVho art not extended by places,
nor changed by times, neither dost
thou come and goe. VVhose dwel-
ling is in that inaccessible light,
which neither is, nor can be seene
by any mortall wight. Remaining
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euerie side enuiron the whole worlde. Thou canst not be cut or cleft, because thou art trulie one, not deuided into partes, because thou dost wholly fill, beautifie and possesse whatsoeuer is contained in the whole worlde.

*Of the vnspeakeable knowledg
of God.*

CHAPT. II.

I F soe many bookes weare written, as with them euen the whole worlde might be filled, yet thy vnspeakeable knowledge coulde not be vnfolded. And for that thou art vnspeakeable, thou canst not by any meanes be described or defined either with wordes or writing, who art the fountaine of diuine brightness and the sunne of eternall happines.

A s

Thou

Thou art greate without quantitie, and therefore infinitely greate, thou art good without qualitie, and therefore truly and chiefly good; neither is any one good but thou alone, whose verie will is as the deede donne, whose pleasure is reputed for power. VVho hast created all thinges of nothing by thine onely worde, making them voluntarily of thine owne accorde. VVho hast all creatures in thy possession, having noe neede of them, and dost rule and gouerne them without either trouble or labour, neither is there any thinge whatsoeuer (either in thinges aboue, or thinges beneath) that can disturbe or alter, the settled order of thine Empire. VVho art in all places without place, and art euerywhere present without situation, or motion. VVho art not the author of any euill, neither art thou
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able to doe euill; who art able to doe whatsoeuer thou wilt, neither doth it repent thee after thou hast donne it. By whose onely goodnes we are created, by whose iustice we are chastised, by whose mercie we are redeemed. VVhose omnipotent power doth gouerne, rule, and replenish all thinges, which it hath created.

Neuerthelesse we doe not say, that thou dost fill all thinges, as if they did containe thee, seing they are rather contained in thee, neither doe we say, that thou dost fill them all particularlie: neither is it lawfull to thinke that euerie creature according to the greatnes of his capacitie doth containe thee, that is, the greatest more, and the least lesse, sithence thou art in them all, or they all in thee. VVhose

omnipotencie comprehendeth all thinges whatsoeuer, neither can any one finde meanes to escape thy power: soe that he with whome thou art not appeased, will not be able to get away, when thou art offended.

*Of the desire of the soule thinking
on God.*

CHAPT. III.

VV Herfore I inuite thee (o most mercifull God) to come into my soule, which thou hast made readie to receiue thee by meanes of those holy desires with which thou hast inspired the same. Enter into it I beseeche thee, and make it fitting for thee, that thou mayest possesse it, which thou hast created and redeemed,

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deemed, that as a scale, I may alwaies
haue thee fixed vppon my soule:

For sake me not (o most mercifull
Lord, I beseeche thee) calling vpon
thee, for that thou hast called me,
before I called vpon thee, and hast
sought me, to the end, that I thy
poore seruant shoulde seeke thee,
by seeking should finde thee, and
being founde should loue thee. I
haue sought thee o Lord, and haue
founde thee, and doe desire to loue
thee. Encrease my desire, and graunt
me that which I doe desire, for that,
vnlesse thou giue me thy selfe, I thy
poore seruant cannot be satisfied,
albeit thou shouldest giue me what-
soeuer thou hast created. Giue me
thy selfe therfore o my God, giue me
thy selfe.

Beholde I loue thee, and if it be
but a little, I will loue thee
more. Verilie o Lord I doe loue

thee, I doe desire thee exceedingly
glie, I am muche delighted with
the sweete remembrance of thee.
For during the time that my minde
doth sighe after thee, whilest it me-
ditateth of thy vnspeakeable mer-
cie, the burden of my flesh is lesse
burdesome vnto me, the hurly burly
of my cares & cogitations doe then
cease, the weight of my mortalitie
and manifolde miseries doth not ac-
cording to its wonted manner dull
me, all thinges are quiet and at
peace. My hart burneth, my minde
reioyceth, my memorie flourisheth,
my vnderstanding shineth, yea my
whole soule is as it weare rauished
with the loue of thinges that are
heavenly, being inflamed with a de-
fire of seeing thee.

Let my soule therefore take as it
weare the winges of an Eagle, and
flie, and not faile, let it flie vntill it
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come to the beautie of thy house,
and to the throne of thy glorie, that
there in the place of thy pasture
(which is environned with plea-
sant riuers) it may be fedd with the
foode of thine internall consolation,
sitting at the same table, on which
those heauenly cittizens are wonte
to take their refection. Be thou o
Lord our ioy and exultation, who
art our hope, saluation, and redem-
ption. Be thou our mirth and glad-
nes, who art our future happines.
Let my soule alwaies seeke thee, and
graunt, that it may not fainte in see-
king thee.

of the

Of the miserable estate of that soule,
that doth neither loue nor seeke
our Lord Iesus Christ.

CHAPT. IV.

VOe be to that vnhappy
soule, which doth neither
seeke nor loue IESVS CHRIST our
Lord, for that it remaineth withered
and wretched. He that loueth not
thee (o God) liueth but in vaine.
He that desireth to liue (o Lord)
but not for thee is as it weare a
meere nothing, and not worthy of
any estimation. He that liueth not
to thee, is alreadie deade. He that
knoweth not thee, is a foole.

To thee therefore o most merci-
full Lord I commend and commit
my selfe, from whome I haue recei-
ued my being, life and wisdomes.

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In thee is my hope, trust, and confidence, by whome I hope to arise, liue, and obtaine euerlasting rest, and quiernes. I desire, loue, and adore thee, with whome I shall remaine, raigne, and be happie, during all eternity. That soule doubtlesse loueth the worlde, which doth not seeke and loue thee; it is a seruaunt to sinne; a slave to all manner of iniquitie, being neuer at rest, neuer in securitie.

Graunt o sweete Saviour, that my soule may alwaies serue thee. Let my pilgrimage heere vppon earthe continually fighe after thee, let my harte be enflamed with the loue of thee. Let my soule (o my God) repose in thee, let it contemplate thee in excessse of minde, let it with ioyfullnes singe and sounde forthe thy prayses, and let this be my comforte during the time of this my banishment.

Let

Let my minde flie vnder the shadowe of thy winges, from the heate of worldly cogitations. Let my harte pause and repose in thee, my harte (I say) which is like vnto a spacious and tempestuous sea.

O God the most riche and bountifull giuer of the diuine daintie dishes of heauenlic plentie, refresh it being wearie, recall it being gone astray, deliuer it being in captiuitie, and being by sinne as it weare broken in peeces, restore it to the estate of its former innocencie.

Beholde it standeth at thy dore, knocking and calling vnto thee. I beseeche thee (o Lord) by the bowells of thy mercie, in which thou hast visited vs comming downe from heauē, cōmaunde thy gate to be opened vnto my poore wretched soule, knocking at the same; to the end it may

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may freelie enter in , and repose in thee , and be fed by thee the breade of heauen : for thou art the breade and fountaine of life , thou art the light of euerlasting felicitie; thou art all th nges , by which the righteous doe liue, that loue thee.

Of the desire of the soule.

CHAPT. V.

O God the light of those harts that see thee , the life of those soules that loue thee, and the strength of those thoughtes that seeke thee; graunt me grace, that by loue I may alwaies adhere vnto thee . Come I beseech thee into my harte, & make it drunke with the plentie of thy pleasure, to the end, I may forget all temporall thinges whatsoeuer.

Verilie I am ashamed and grieved

to

to endure suche thinges as are done in the worlde. VVhatsoever I see in this vale of miserie is displeasing vnto me, whatsoever I heare of thinges transitorie, is burdensome vnto me. Helpe me o Lord my God, and make my harte glad, come vnto me, that I may see thee.

But (alas) the house of my soule is ouer little to entertaine thee, vntill thou enter into it and enlarge it: It is ruinous and ready to fall, wherefore I beseech thee to repaire it. It hath many thinges (I confesse and knowe) contained in it, which are displeasing in thy sight, but who will cleanse it, or to whom besides thee, shall I crie to doe it? Cleanse me o Lord from my sectet sinnes, and be mercifull vnto thy seruauant in respect of other mens sinnes committed by my meanes.

Graunt me grace o sweete Christ, o good

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good Iesv, graunt me grace I beseech thee, to lay aside the burden of all carnall loue, and worldly desires through the loue and desire of thee. Let my soule haue dominion ouer my body, reason ouer my soule, thy grace ouer reason, & make me in all things subiect to thy most holy will both without and within.

Afforde me this fauoure I beseech thee, that my harte, and tongue, & all my bones may praise and magnifie thee. Dilate my mind, and lift vp the eies of my harte, that (albeit for neuer soe shorte a time) my soule may attaine vnto thee the eternall wisdom, abiding aboue all things. Free me (I beseech thee) from the bādes, with which I am bounde, that forsaking all things transitorie, I may adhere and attende vnto thee onely.

Of the soules felicitie, being deliuered out
of the prison of this earthly
body.

CHAPT. VI.

H Appy is that soule, which being
freede from this earthlie prison,
doth freely mounte vp into heauen,
which beholdeth thee (o sweete
Lord) apparantlie face to face, being
nowe noe more affraied of deathe or
of any worldlie miserie, but reioy-
cing throughe the immortalie of
euerlasting glory. It liueth in repose
and securitie, fearing nowe neither
deathe nor enemie. It enioyeth thee
being a mercifull Lord, whom it
hath long sought, and alwaies loved,
& being ioyned in fellowship with
the quires of Angells, it singeth for
euer mellifluous sonnets of perpe-
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all gladnes in praise and commen-
tation of thy glory, o CHRIST our
King, o good IESV Verille it becom-
meth as it weare drunke throughe
the aboundance of thy heauenlie ha-
bitation, because thou dost cause it
to drinke of the riuer of thy vn-
speakeable delectation.

O howe happie is the heauenly
company of celestiall cittizens, howe
glorious is the solemnitie of ail those
that returne vnto thee (o Lord) from
the toiles & trauailes of this our pil-
grimage, to the pleasantnes of all
beauty, to the beauty of all brightnes
and to the dignitie of all excellencie,
wher thy cittizens o Lord doe conti-
nualle see thee? Nothing at all is
ther hearde, that may molest the
minde; VVhat sacred Canticles? what
diuerfitie of instruments? what de-
lightfull ditties? what sweete sounds
of heauenlie harmonie are ther
heard

hearde incessantlie: Ther the mellifluous organs, ther the most sweete melodie of Angels, doe sounde forth Hymnes, and admirable Canticles of Cāicles euerlastinglie, which are songe by the celestiaall citizens to thy praise and glory.

Noe spitefulnes or bitternes of affection is founde in that heauenlie region; for that neither malice nor malitious men, haue ther any abiding. Noe aduersarie is ther to impugne vs, nor occasion of sinne to entice vs. Ther is no wāt or pouertie in that place, noe shame or disgrace, noe brawling, noe vpbraiding, noe blaming, noe fearefullnes, noe disquietnes, noe paine, noe doubtfullnes, noe violence, noe variance: but contrariwise surpassing greate peace, perfect charitie, singing and praising of God euerlastinglie, perpetuall

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petuall repose ioined with securitie,
and ioy in the holy Ghost during all
eternitie.

O howe fortunate shall I be, if after
this life, I shalbe admitted to heare
the most pleasant and sweete songes
of those heauenlie cittizens; if I
shalbe admitted (I say) to heare those
mellifluous meeters of poetrie, made
to expresse the praises, and honoure
due to the most sacred Trinitie. O
howe much more happy shall I be,
then I can imagine, if I my selfe
likewise shalbe thought worthy to
sing a songe to our Lord IESVS
CHRIST, euen one of the sweete
songes of Syon.

B

Of

Of the ioy of Paradise.

CHAPT. VII.

O Living life, o euerlasting life, and euerlastinglie happie . VVhere ther is ioy without grieffe, rest without laboure, dignitie without feare, riches without loosing, healthe without sicknes, plentie without want, life without deathe, eternitie without corruption, felicitie without affliction: wher all good things are comprehended in perfect charitie, wher the Sainctes see God and one an other apparantlie: where ther is perfect knowledge in all things, and of all things, where the supreme goodnes of God is behelde, and the light, that enlightneth all things is by the Saincts glorified, where Gods maiestie is seene present

and

and with this foode of life the minde
of the beholders doth remaine satis-
fied and content.

They alwaies see God, & by seeing
long to see him, they desire it with-
out sorrowfullnes, and are satisfied
without loathsomnes: where the
true sunne of iustice doth refreshe
them all by the wonderfull sight of
his vnspeakeable beautie, and doth
in that manner enlighten all the cit-
izens of that celestiall countrie, as
that they (being but a light enlight-
ned by God, who is the light that
enlightneth them) doe shine more
bright then the sunne, and all the
stars of heauen. VVho adhering
vnto God, who is immortall, are by
this meanes made immortall and in-
corruptible, according as our Lord &
Saviour hath promised, saying. O Fa-
ther my will and desire is, that those
which thou hast given me, may be

present with me where I am, to the end they may see my glorie, that all may be one, that as thou o Father art in me, and I in thee, euen soe they may be one in vs.

Of the kingdome of heauen.

CHAPT. VIII.

THe kingdome of heauē is a most happy kingdome, free from deathe, voide of end, where time without succession of ages is still the same; where one cōtinuall day without interchange of night knoweth neither time past, nor to come, where the valiant souldier after many trauailes sustained, and victorie obtained, is with vnspeakeable guifts rewarded, a crowne of endles blisse being set vpon his heade.

O woulde to God (the multitude of

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my sinnes being forgiuē me) it might please his diuine bounty to bidd me, (of all Christ seruants the most vnworthie) to lay aside the burden of this my corruptible body, to the end I might enter into the endles ioyes of his heavenly cittry, ther to finde rest for all eternitie, that I might be placed to singe amongst the most sacred quires of those celestiaall cittizens, that with those most blessed spiritts I might helpe to sounge forth the prailes of my maker, & might in presence beholde the face of my God & Sauour, that I might be exēpt from all feare of deathe and worldly miserie, and might securely reioyce throughe the incorruption of perpetuall immortalitie, that I might be free from all blindnes of ignorance, being vnited vnto him that knoweth all thinges.

I shoulde little esteeme all thinges

transitorie, & shoulde scarce vouch-
safe to cast mine eie, or to thinke vpon
this vale of teares any more, where
our life is subiect to affliction, subiect
to corruption, where our life is re-
plenished with all manner of bit-
ternes, being the mistres of mis-
creants, and handmaide vnto hell it
selfe: whom humors pusse vp, whom
paines pull downe, whom heates doe
parche, who the ayre maketh sicke,
whom feasting maketh fatter, and fa-
sting maketh leane, whom delightes
make dissolute, whom sorrowes doe
consume, whom pensiuenes doth
oppreffe, whom securitie maketh
dull, whom riches lift vp, and make
stately, whom pouertie doth abase &
make lowly, whom youthe maketh
to be magnified, old age to be croo-
ked, whom sicknes weakeneth, and
sadnes afflicteth. Where the diuell
lieth in waite to deceiue vs, the
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world flattereth vs; where the
fleshe is delighted, the soule is blind-
ed, and man on euery side is trou-
bled and disquieted. And close as it
weare at the heeles of all these euills
doth furious deathe come after, clo-
sing vp the end of the delights of
this miserable life in that fashion, as
that being ended, they are as if they
had neuer been begunne.

*Howe God visiteth and comforteth
that soule, which with sighes and
teares lamenteth his absence.*

CHAPT. IX.

BVt what praises or thanks-giuing
are we able (o God) to rendre
vnto thee, who ceaseft not to com-
fort vs with the wonderfull visitatiō
of thy grace, euen amidst the mani-
fold miseries of this our mortalitie?

For beholde, whiles I feare what my
end will be, whiles I enter into con-
sideration of my finnes and iniqui-
ties, whiles I am affraied of thy iudg-
ments whiles I thinke of the howe
of my deathe, whiles I shiuer and
shake throughe the horroure of hell,
being ignorant howe strictly and se-
uerely my actions wilbe examined
by thee, as alsoe not knowing what
the end of them wilbe; whiles with
my selfe (I say) I consider secretly in
my harte these and many other such
like thinges, thou o Lord my God ac-
cording to thy wonted goodnes,
dost come, and comfort me poore
wretche, being wholly ouerwhelmed
with heauines, lifting vp my sad and
sorrowfull soule (amidst my mani-
folde wailinges and weepinges and
profounde sighes and lamentations)
aboue the highe toppes of the hilles
euen vnto the bedds of sweete and
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fragrant spices, placing me in a place
of pasture, neere vnto the little
brookes of sweete and pleasant wa-
ters, preparing ther in my presence
a sumptuous banquet abounding
with all varieties, which may refresh
my wearied spirit, and make glad
my sorrowfull harte. At length
being made stronge againe by these
dainties and delicacies, I growe to
forget my manifolde miseries, for
that I repose in thee the true peace,
being eleuated aboue all earthlie
highnes.

Of the sweetenes of diuine loue.

CHAPT. X.

I Doe loue thee o my God, I doe
loue thee, and doe desire to loue
thee more & more. Graunt me grace
o Lord

O Lord my God, who in beauty dost surpass the children of men, that I may desire and loue thee according to the greatnes of mine affection, & according to the greatnes of mine obligatiō. Thou art infinite O Lord, and therefore art infinitelie to be loued, especiallie of vs, whom thou hast soe wonderfullie respected, and saued, for whom thou hast donne soe greates things, and such as are worthe to be admired.

O loue, which dost alwaies burne and art neuer extinguished, O sweet Christ, O good Iesv, my charitie, and my God, enflame me wholly with thy fire, with the loue of thee, with thy sweetnes, with the delight, and desire of thee, with thy charitie, with thy mirthe, and gladnes, with thy mercy and gentlenes, with thy pleasure and affection, which is holy & good, chaste and cleane: to the end,

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that being wholly replenished with the sweetnes of thy loue , being wholly made horre with the flame of thy charitie , I may loue thee my Lord of surpassing greate sweetnes and beauty, with all my harte , with all my foule, with all my strength, & with all mine intention , with much cordiall contrition , and with many teares of deuotion , vvith much reuerence and trembling; hauing thee in my harte, and in my mouthie , and before mine eies alvvaies , and euery vvhere: soe that noe place may be founde in me for the false loue of any creature.

Of the preparation of our Redemption.

CHAPT. XI.

I Beseech thee most faire Iesus; by that most sacred shedding of thy precious

precious bloude, with which we are redeemed; giue me contrition of hart, and a fountaine of teares, especiallie whiles I offer vnto thee praiers and petitions; whiles I sing Psalmes of praise and thanks-giuing: as often as I call to minde, or speake of the mysterie of our redemption, being an euident token of thy infinite mercy and compassion. As often as I stande at thy holie altar, (albeit vnworthy of soe greate an honour) desiring to offer vnto thee: that wonderfull and celestiall sacrifice and oblation, worthy of all reuerence and deuotion; which thou o Lord my God the immaculate Priest hast instituted and appointed to be offered in remembrance of thy charitie: that is, of the dearhe and passion, which thou hast suffered for our deliuerie, and for the dayly reparation of our fragilitie. Confirm my minde with

the sweetnes of thy presence, during the time of soe greate mysteries, let it feele thy assistance, and be filled with gladnes.

O fire, which dost alwaies shine, o loue, which dost alwaies burne, o sweete CHRIST, o good IESU, the eternall, and neuer-failing light, the breade of life, who dost feede vs, with thy selfe, without hurte to thy selfe, who art daylie eaten, and yet art alwaies whole without being broken.

I beseeche thee (o Lord) to shine vppon me, and to enflame me: Enlighten and sanctifie me thy vessell, cleanse me from malice, fill me, and preserue me full of thy grace, that to the good of my soule, I may eate the foode of thy fleshe, to the end, that by eating thee I may liue of thee, I may liue by thee, I may come to thee, and reppose in thee.

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*Of the joy, which the soule receiveth by
receiving Chryst.*

CHAPT. XII.

O Lord the sweetnes of loue, and
the loue of sweetnes: Be thou
my foode, and let all my bowelles be
filled with the delicious drinke of
thy loue; to the end, that all my
wordes and cogitations may be
good, and tending to edification.
Make me o Lord and my loue, to
encrease in thee, that thou mayest be
eaten by me worthily, who art more
sweete then honie, more white then
snowe, the foode of suche as growe
greate in vertue.

Thou art my life, by which I live,
my hope, to which I adhere, my glo-
rie, which I desire to obtaine. Pos-
sesse thou my hart, gouerne mine
inten-

intention, direct mine vnderstanding, lift vp my loue, eleuate my minde, and drawe the mouthe of my soule thirsting after thee, to the waters of life euerlasting.

Let all tumultuous thoughtes and carnall cogitations (I beseeche thee) holde their peace. Let all phantasies of the earth and waters, of the ayre and heauens keepe silence. Let all dreames, and imaginarie reuelations, all tongues and tokens, keepe silence; briefly, let all things holde their peace that are donne in this vale of miserie, being all of them short, and soone passing away. Let my soule in like sorte be silent, & not speake a worde let it leane it selfe. by not thinking of it selfe, but of thee o my God; for that thou art my true and onely hope, and my whole confidence. Because a parte of each one of vs, as the blood, & flesh,

is founde in thee o Lord our God, in thee (I say) o most sweete, most gracious, and most milde I E S V. VVhere therefore parte of me doth raigne, there I believe likewise to haue dominion, & where my blood doth dominere, there I trust to haue principallitie and power. VVhere my fleshe is glorified, there I knowe my selfe to be renowned.

Although I am a sinner, yet I doe not despaire to be pertaker of this grace and fauoure: although my sinnes doe hinder it, yet my substance doth require it, Although my faulres and defectes doe exclude me, yet my humaine nature which is common to me with CHRIST, doth not repell me.

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That the *V*Vorde incarnate, is the cauſe
of our hope.

CHAPT. XIII.

Doubtles God is not ſoe cruell,
as not to loue his owne fleſhe,
members, and bowells. I ſhould
certainely deſpaire by reaſon of the
maniſolde finnes, and vices, faultes
and negligences, which I haue com-
mitted, and doe dailie, and conti-
nuallie commit in thought worde
and deede, and by all manner of
meanes by which humaine frailtie is
able to offend, weare it not that thy
diuine *V*Vorde (o my God) had
beene made fleſhe, and dwelt in vs.
But nowe I dare not deſpaire, be-
cauſe he beeing obedient vnto thee
vntill deathe, euen the deathe of
the Croſſe, hath taken our hande-

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wringing or obligation (wherein
we stooode bounde as slaues to the
Diuell by sinne) and fastning it to the
Crosse, hath crucified both sinne
and deathe. In him I securely
breathe, who sitteth at thy right
hande, and maketh intercession for
vs.

Trusting therefore in his bountie,
I desire to come to thee, in whome
we are already risen againe from the
deade, and are reuiued; with
whome we haue alreadie ascended
into heauen, and sit with him in glo-
rie in that happie region. To thee
therefore o heauenly Father be all
praise, glorie, honor, and thanks-
giuinge.

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Howe the more we are addicted to di-
vine contemplation, the greater de-
light we take therein.

CHAPT. XIV.

HOwe sweete is the remembrance
of thee vnto vs, (o most lo-
ving Lord) who hast soe dearelie
loued and sau'd vs, who hast soe
wonderfullie reuiued and exalted
vs. The more I meditate of thee, (o
most mercifull Lord) the more
sweete and amiable thou art vnto
me. And for that thy goodnes doth
exceedinglie delight me; I purpose
aslong as I liue in the place of this
pilgrimage to desire & contemplate
without ceasing thy wonderful loue
and vspeakable beautie with a
pure intention, and with a most

sweete and louinge affection. Because I am wounded with the dart of thy charitie, I am wonderfullie enflamed with the desire of thee, coueting to come to thee, and to see thee.

VVherfore I will stande vpon my garde, and will singe in spirit with watchfull eies, yea I wil singe with my minde, and with all my forces: I will praise thee my creator and redeemer, I will pierce the heauens by deuotion and seruoure, and will remaine with thee by a seruent desire: that being detained in this present miserie with my bodie only, I may in thought and affection be continuallie with thee, to the end my hart may be there, where thou art my desired, incomparable, and most beloved treasure.

But alas (o Lord) my hart is not sufficient to contemplate the glorie
of

of thy greate goodnes and pittie, for
that thou art a God of infinite mee-
kenes and mercie : verily thy praise,
thy beautie, thy vertue, thy glorie,
thy magnificence, thy maiestie, and
thy charitie doth farre surpasse the
capacitie of any mortall memorie.
For euen as the brightnes of thy
glorie is inestimable, soe likewise
the largenes of thy charitie is vn-
speakeable, whereby thou dost
adopt those to be thy children, and
vnite them vnto thee by loue and
affection, whome thou hast created
of nothinge.

*Herre for Christs sake we ought to
wrishe for tribulations in this
life.*

CHAPT. XV.

O My soule, if it weare necessarie
daylie to suffer torments, yea to
endure hell it selfe for a longe time
together, that we might see Christ
in his glorie, & be ioyned in fellow-
shipp with the Saints in his heauenly
cittie, weare it not meete (thinkest
thou) to sustaine all manner of mise-
rie, that we might be made pertaker
of soe greate a good, and of soe
greate felicitie?

Let the diuells therfore ende-
uoure (as muche as they will) to en-
trap me, and by tentations to de-
ceiue me, let longe fastinge weaken
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my bodie, and course cloathing
subdue my fleshe, let trauaile trouble
me, and watching drie me vp to
nothings, let others exclaime against
me, let this or that man disquiet and
molest me, let colde make me croo-
ked, let my conscience murmure a-
gainst me, let heate scorche me, let
my bodie be grieued, my breast en-
flamed, my stomacke puffed vp with
winde, my countenance wanne and
withered: let me be wholie afflicted
with sicknes, let my life consume
away in sadnes, and my yeares in
fighes and sorrowfullnes, let rotten-
nes enter into my bones, and flowe
as water out of my fleshe, to the
end I may finde rest in the day of
aduersitie, and ascende to those ce-
lestiall souldiers that haue obtained
the victorie.

O howe greate wilbe the glorie
and ioy of the iust and Saints in

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heaven sithence the face of eache one of them sha'l shine as bright as the sunne? at suche time as our Lord shall beginne to number his chosen people in the kingdome of his Father, eache one distinctlie in his order, and shall render to euerie one the rewardes which he promised, according as by theyr actions in this life they haue deserued: for earthly thinges giuing them celestiaall, for transitorie eternall, for small and little, most ample and immeasurable.

There shalbe without all doubt store of happinesse and felicitie, when our Lord shall leade his Saints to the sight of his Fathers glorie, making them to sit on seates celestiaall, to the end that God may be all in all.

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By what meanes the kingdome of
heaven may be purchased and gotten.

CHAPT. XVI.

O Happie ioy, and ioyfull hap-
pines, to see the Saints, to be
with the Saints, and to be a Saint,
to see and enioy God worlde with-
out end, and longer to, if longer
coule be imagined. Let vs carefull-
lie consider these thinges, and fer-
uently desire them, to the end, we
may speedilie be ioyned to the com-
panie of the Saints in heauen.

If thou demaunde howe this may
be donne, by what merits or luc-
coure, hearken, and thou shalt
heare. This thinge lieth in the
power of the doer, because the king-
dome of heauen suffereth violence.
The kingdome of heauen (o man)
asketh

asketh noe other price but thy selfe,
it is asmuche worthe as thou art.
Giue thy selfe therfore, and thou
shalt haue it. VVhie art thou trou-
bled and discontent at the price?
Christ gaue himselfe, that he might
purchase thee as a kingdome vnto
God the Father. Giue thou thy selfe
after the same manner, to the end
thou mightst be his kingdome, and
let not sinne raigne in this thy bo-
die. which is subiect to corruption;
but rather let the spirit gouerne,
for the attaining of life euerla-
stinge.

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is contained therein,

CHAPT. XVII.

L Et vs retorne (o my soule) to the
heauenlie cittie, in which we are
written & enroled as cittizēs of the
same. Let vs (as cittizēs of the sainctes
and Gods house-holde seruants, yea
as Gods heires & coheires of Christ)
consider the felicitie of this our fa-
mous cittie, to the vttermost of our
possibilitie: Let vs crie out with the
Prophet. O howe glorious things
are saied of thee o Cittie of God,
in thee is the dwellinge of all
those, that are trulie glad. Because
thou art built as a place to meete
and make merrie, for suche as
God

God of his infinitie mercie doth
vouchsafe to take vnto him selfe out
of this vale of miserie.

In thee there is noe old age, nor
miserie ensuing of the same, in thee
there is noe one lame or mamed,
crumpe shouldered, or deformed;
seing all concurre into a perfect
man, into the measure of the age of
the fulnes of Christ.

VVhat can be imagined more
happie then this life, where there is
noe feare of pouertie, nor feeblenes
of infirmite? where noe man is
wronged, noe man is displeased, noe
man doth enuie at an others good,
VVhere there is noe greedines of
gaine, noe appetite of eating or
drinking; where there is noe inor-
dinate desire of honoure or ambi-
tion, noe dreade of diuell, or of di-
uellishe temptation, noe horroure
of hell

of hell or of hellishe damnation. VWhere there is noe deathe either of bodie or soule, but a delightfull life, endles and immortall.

Noe euill affections or dissentions shalbe founde there, but all things shall accorde and agree togeather, because all the Saints of that heauenly region, shalbe of one minde and affection. VWhere there is nothing but peace and gladnes, repose and quietnes. VWhere there is perpetuall brightnes, not that which nowe is, but by soe muche more bright, by howe muche more blessed; because that cittie (euen as it is written) shall neede neither sunne nor moone, but God almightie shall enlighten the same, and the lampe thereof is the lambe. VWhere the Saints shall shine as the starrs for all eternitie, and those that teache many shall

shall in brightnes resemble the clearenes of the skie.

• VVherfore in that place there shalbe, noe night, noe darknes, noe concourse of cloudes, noe austeritie of colde or heate, but that temperature of all things, which neither eye hath scene, nor eare hath hearde, neither hath it entred into the harte of any man, sauing of those, who are founde worthy to enioy the same, whose names are written in the booke of life;

But a greater content then this will be to be ioyned in fellowship with the quires of Angells, and Archangells, and of all the heauenlie vertues, to beholde the Patriarches and Prophets, to see the Apostles, and all the other Saints, & amonge the rest our parents, kinsfolke, and acquaintance.

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These things without doubt are very glorious; but yet it is more glorious to beholde the face of God ther present, and the brightnes proceeding from the same, which is infinitely greate. Finally to see God in himselfe, to see him and enioy him in our selues wilbe a prerogative of glory surpassing all the rest in excellencie, because we shall see him euerlastingly.

Howe man can make noe other requittall vnto God for the benefits receiued from him, but onely by louinge him.

CHAPT. XVIII.

THE soule of man (being famous and renowned by being created according to the image and likenes of God) hath in it selfe
meanes

meanes from God , by which it is alwaies admonished either to remaine with him , or to returne vnto him, if at any time by sinnefull affectiōs or defects it be seperated from him. Neither hath it meanes onely , by which it may be able to desire and hope for mercie and pardon (when it hath offended) but likewise by which it may presume to aspire to the mariage of the diuine VVorde, yea to enter into a league of friendship with God almighty , and with the Kinge of Angells to drawe the sweete yoke of charitie.

Loue causeth all this, if by the will the soule make it selfe like vnto God , to whome by nature it is alreadie likened, that is by louing him like as it beloued. For it is loue alone of all the motions , senses , and affectiōs of the soule in which a creature may be answerable and make

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requitall to his creator, although in a farre inferior degree and measure.

VWhere loue doth arrine., it carrieth away with it all the other affections, and as a conqueroure maketh them captiue. Loue is sufficient of it selfe, it is pleasing of it selfe, and for it selfe. It is the merit, the reward, the cause, the fruite and the helpe of it selfe, for by loue we are vnited to God. Loue causeth two spirits to become one, making the same will, and the same nill in both of them. Loue teacheth vs first of all howe to behaue our selues, secondly to esteeme of all thinges present, as if they weare not, thirdlie to contemplate celestiall and internall thinges, with a pure and cleane harte. By loue first of all honest thinges are laudably donne in the worlde, afterwards

wardes the honest thinges of the worlde growe to be contemned, and lastly the very secrets of God are by it seene and considered.

Howe God requireth something in vs like vnto himselfe.

CHAPT. XIX.

God the Father is charity, soe is God the Sonne, the holy Ghost is the loue that proceedeth from both of them. This charity and loue requireth something in vs like vnto it, to wit charity, by which we may be ioyned and vnited vnto God, as it weare by affinitie of blood. Loue maketh noe difference of personnes, neither doth it knowe howe to haue it selfe with reuerence.

He that loneth, goeth boldlie vnto

unto God of himselfe alone, and talketh familiarly with him, fearing and doubting nothing. He that loveth not, liueth but in vaine. But he that loveth hath his eies alwaies fixed on God, whom he loveth whom he desireth, on whom he thinketh, in whom he is delighted, by whom he is fedd; and refreshed. Suche a man, that is endewed with suche deuotion, doth soe singe and reade, and in all his actions doth carry himselfe with that care and circumspection, as if God were present before his eies, as indeede he is. He prayeth with that seruour and deuotion, as if he were assumed vp into heauen, and presented before the Maiestie of God that sitteth on his throne, where thousandes, of thousandes doe serue him, and ten hundred thousande doe attende vpon him.

Loue

Loue causeth the soule which it visiteth, through the loue to awaken when it sleepeth. It admonisheth & mollifieth it, wounding it as it weare to the very harte. Loue enlightneth those thinges that are darke, it openeth those that are shut, the thinges that are colde it maketh hotte, it mitigateth the minde, that is frowarde, angry, and impatient, it chaseth away vice and iniquitie, it represseth all desire of carnalitie, it amendeth our manners and bad customes, and reformeth the spirit, making it to change his old fashions. Finallie it bridleth the motions of our youthe, and our light actions.

All this doth loue, when it is present: but assoone as it departeth, the soule beginneth forthwith in that manner to become fainte and feeble, euen as if you should withdrawe

drawe the fire from a boyling cauldron or kettle.

of the greate confidence which the soule hath, that loueth God.

CHAPT. XX.

Loue without doubte is a greater thinge then can be well expressed, by which the soule goeth boldly vnto God of it selfe alone, and adhereth constantlie vnto him: it questioneth & consulreth with him vpon every occasion. The soule that loueth God, can thinke or speake of nothing els beside, because it doth contemne, and in a manner abhorre all other thinges whatsoever. The loue of God doth change it into himselfe in that wonderfull fashion, as that whatsoever it thinketh or speaketh of, doth as it were

tast and smell of affection.

He therefore that desireth to attaine to the knowledge of God, let him loue. In vaine he attempteth to reade or meditate, to preache or pray, that loueth not. The loue of God begetteth the loue of the soule, and maketh it to attend to it selfe. God loueth vs to noe other end, but that we shoulde loue him againe. VVhen he loueth, he desireth nothing els, but to be beloved, knowing, that those that loue him, are by loue made blessed.

The soule that loueth, addiecteth it selfe wholly to the loue of God, (all proper affections being layed aside) to the end, that by louing him againe, it may make some requitall for the loue receiued from him. And yet, when it hath powred forth it selfe wholly in affection, what is it,
in

in respect, of the fountaine of loue,
from whence it had his begin-
ning?

True it is that noe true comparison
can be made betweene the louet and
the beloued, betweene the soule and
God, betweene the Creator and the
thing created; and yet if it loue God
to the vttermost of its power, ther
remaineth nothing, that it can doe
more. Let not that soule which lo-
ueth, be affraied, let that soule feare
that loueth not God. The soule that
loueth, is led with promises, drawen
with desires, it keepeth secret its
owne merits, it shutteth the eies to
all worldlie honoure, and openeth
them to the diuine pleasure, re-
lying wholie in Christs protection,
and doing all thinges with a confi-
dence in him.

Through loue the soule leaueth &

estrangeth it selfe from the corporall senses, to the end, that feeling God, it may not feele it selfe. This hapneth, when the soule (being allured throughe Gods vnspeakeable sweetenes) doth as it weare steale it selfe from it selfe, or rather is caried, and slideth away from it selfe, to the end it may enioy God with much gladnes. Neither is ther any thinge soe sweete, weare it not soe shorte.

Loue maketh vs familiar with God, familiaritie causeth boldnes, boldnes taste, and taste hunger. The soule, which is touched with the loue of God, is able to thinke, or desire noe other thing, but crieth out incessantlie with sighes, saying: Euen as the harte or stagge desireth the fountaines of water; (when he is pursued) euen soe my soule longeth after thee o God.

What God hath done for
man.

CHAPT. XXI.

A Lmighty God throughe his greate loue towarde man, came vnto man, yea he came into man, & became a man. Throughe loue almighty God being inuisible in himselfe, became visible like vnto his seruants. Throughe loue he was wounded for our sinnes.

In the woundes of my Sauour, is a safe and secure place of repose for those that are sicke, and for sinners. In them I dwell securely, for that the bowells of his mercy are apparant by the woundes of his body. Out of the bowells of my Lord, I take vnto my selfe, whatsoeuer on my parte is wanting vnto me, be-
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cause they flowe with mercy, neither are ther holes wating, by which they gush forth vnto me, Through the holes of his body, the secrets of his harte are scene by me. The sacred mysterie of his compassion & pittie doth appeare plainly vnto me; The bowels of our Lords mercy are apparantlie scene, in which he hath visited vs comming downe from heaven.

The woundes of Christ IESV are full of mercy, full of pittie, full of sweetnes and charitie. It is they that peirced his handes, and his feete, & his side with a lance. Throughe these holes and clefts may I taste, howe sweete my Lord God is, for that indeede he is sweete and milde, and of much mercy, towards all those that in the truth call vpon him, towards all those that seeke him, but especiallie towards those that loue

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loue him . Briefly in the woundes of
our Lord and Sauour Christ IESVS,
an infinite ranfome , a multitude of
sweetnes, fulnes of grace, and perfe-
ction of ail yertues is bestowed vpon
vs.

*Of the remembrance of the woundes of
our Lord and Sauour IESVS
CHRIST.*

CHAPT. XXII.

VV Hen any vncleane cogitatioⁿ
doth assauke me, I am wonte
to haue recourse to the woundes of
Christ, as to a present remedy. If at
any time my rebellious flesh doth
chance to throwe me downe,
throughe the remembrance of the
woundes of my Lord , I arise
again. V When the diuell seeketh to

entrap me, I forthwith fly to the
bowells of my Lords mercy, and he
presentlie departeth from me. If the
heate of vnlawfull luste, doth at any
time cause any inordinate motion in
my flesh; throughe the remembrance
of the woundes of our Lord the
sonne of God, it is immediatly miti-
gated.

In all aduersities I doe not finde a
more soueraigne remedie, then are
the woundes, which Christ suffered
for me. In them I sleepe securely, &
repose assuredly. Christ hath died
for vs; & therefore in deathe nothing
can be founde soe bitter and vnplea-
sing, which is not sweetned and cu-
red by Christs, deathe and passion.

My whole hope is in the deathe
of my Lord. His deathe is my merit,
succoure, and saluation, it is my life
and resurrection; our Lords mercy &
compassion is the merit, which I rely
vpon.

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upon. I am not voide of merit, as I haue the Lord of mercies on my parte ; and sithence the mercies of our Lord are many, I my selfe am likewise riche in merits. By howe much the more powerfull he is to saue me, by soe much the greater is my securitie.

Haue the remembrance of Christs, wvoundes, is an approued remedie against all afflictions.

CHAPT. XXIII.

I Haue exceedingly sinned, and I knowe mine offenses to be many which I haue committed, and yet I doe not despaire ; because where finnes haue abounded, ther grace hath superabounded He that despai- reth of obtaining pardon for his finnes, denieth God to be mercifull.

He

He doth almightie God a greate iniurie, that mistrusteth of his mercy. As much as lieth in him, he denieth God to haue charity, truth & power, in which three notwithstanding doth depende my whole confidence, that is, in the charitie of his adoption, in the truthe of his promise, and in the power of his redemption.

Nowe therefore let my foolish imagination murmur as much as it will, saying: VVho art thou that speakest after this fashion? howe wonderfull greate (I pray thee) is the glory of heauen, by what meritis then dost thou hope to obtaine the same? To whome I will answere confidently, saying: I knowe to whom I haue committed my selfe: for that throughe his surpassing greate charitie, he hath adopted me to be his sonne: because he is true in his promise, and able to performe the

the same, and may doe whatsoeuer it pleaseth him.

I cannot be terrified with the multitude of my sinnes, if the deathe of my Lord come into my minde, because my sinnes cannot overcome him. The nayles and lance doe tell me, that I am truly reconciled to Christ, if I loue him. Longinus with his lance hath opened Christs side for me, into which I haue entred, & doe rest ther securely. He that feareth, let him loue, because loue cha- seth forth feare.

Verily the whole worlde doth not afforde suche a powerfull and present medicine against the heate of dishonest pleasure, as is the deathe of my redeemer. He stretcheth forth his armes on the Crosse, and spreadeth out his handes, as one ready to embrace sinners. I purpose to liue, and desire to die, betweene

the armes of Christ that hath saved me. Ther I will sing securely : I will extoll thee o Lord ; for that thou hast receiued me , and hast not permitted mine enemies to triumphe ouer me. Our Sauour at his deathe bowed towne his heade, that he might give the kisse of peace to his beloued. Soe often doe we kisse God , as we are egged forwarde throughe his loue to doe good.

*A deuoute Meditation of the soule,
stirring vs vp to the loue of
CHRIST.*

CHAP. XXIV.

O My soule, who art famous by being framed according to the likenes of God, being bought with Christ, owne bloods, espouled vnto him by faithe, endowed with the holy

holy Ghost, adorned with vertues,
esteemed equall with the Angells;
loue him, of whō thou art soe much
loued. Attende to him, that attendeth
to thee, and seeke him that seeketh
thee. Loue this thy lover, of whom
thou art beloued, with whose loue
thou art preuented, who is the sou-
taine from whence thy loue procee-
ded. He is thy merit and rewarde, he
is the fruite, the vse, and end of thy
loue. Be carefull to please him, that is
carefull to pleasure thee, thinke on
him, that thinketh of thee, be pure
with him, that surpasseth in puritie,
be holy with him, that excelleth all
others in sanctitie.

According as thou shalt carry thy
selfe towarde God in thy conuersa-
tion, in the same māner will he carrie
himselfe towarde thee againe. He
therfore being courteous, milde, &
full of mercy & cōpassion, doth exact

of thee, that thou likewise be courteous, milde, sweete, humble, and mercifull towards all men.

Loue him (o my soule) who hath deliuered thee from the lake of misery, and from the myre of sinne and iniquitie. Choose him for thy friende especiallie, who alone will faithfullie adhere vnto thee, when all other thinges and friendes shalbe taken from thee.

On the day of thy buriall, when thou shalt be abandoned by all thy friendes, he will not leaue thee; but will defende thee from those roring and infernall friendes ready to deuoure thee: yea he will conduct thee throughe that vnkowne region, & bring thee into the streetes of heavenly Syon, and will placethee therewith his Angells before the face of his Maiestie, where thou shalt heare that Angelicall songe: Holy, holy, holy,

holy, &c. The Canticle of ioy, the voice of mirth and safety, thanksgiuing, praise, and perpetuall Alleluia, is songe ther enerstinglie. Ther, ther is a heape of happines, supereminent glory, superabundant gladnes, and all manner of goodnes.

O my soule sighe vehementlie, & desire earnestlie, that thou maiest attaine to that celestiaall cittie; of which soe glorious thinges are saied, and in which is the dwelling place of all those that are truly glad. By loue thou maiest mounce vp thither: because nothing is harde, nothing is impossible to an vnfained louer. The soule that loueth, ascendeth very often, and runneth vp and downe familiarlie in the streetes of the beauenlie Hierusalem, visiting the Patriarches and Prophets, saluting the Apostles, admiring the armies of Martyres and Confessores.

and considering the quires of Vir-
gins. Heaven and earthe, and all
things in them contained, doe con-
tinuallie exhorre me to loue my
Lord God.

*Howe nothing can satisfie the soule, be-
sides God the supreme good.*

CHAPT. XXV.

IT is impossible that the harte of
man should remaine constant and
stable, if it be not settled in the desire
of thinges eternall, but being more
mutable then mutabilitie it selfe, it
passeth from one thing to an other,
seeking repose where it is not: for in
these fraile and transitorie thinges
(in which the affections thereof are
held captiue) it cannot content it
selfe and liue at quiet, because it is of
soe greate dignitie, as that nothing
but

of S. Augustin.

but the chiefe good is able to suffice it: it is like wise of that freedome, as that it cannot be constrained to commit any sinne.

VVherfore the proper will of every man, is the cause of his damnation, or saluation: neither can any thing be offered more gratefull then a good will vnto almightie God. A good will doth drawe downe God vnto vs, and direct vs vp vnto him. By a good will we loue God, and choose God, we runne to God, and come to God, and enjoy God. O howe good a thing is a good will, by which we are renewed, & made like vnto the image and likenes of God.

Soe pleasing is a good will vnto him, that he will not dwell in that barre, in which a good will is wanting: A good will doth cause the blessed Trinitie (being of

unspeakeable Maiestie) to come vnto it. For God the sonne doth enlightē the same, with the knowledge of the verity. The holy Ghost doth enflame it, with the desire of vertue. God the Father doth preserue in it, what he hath created, least it should be lost, and miscarrie.

*What the knowledge of
veritie is.*

CHAPT. XXVI.

BUt what is the knowledge of verity? First of all, it is to knowe thy selfe, and that thou study to be suche an'one as thou oughtest to be, correcting and amending in thy selfe, whatsoeuer thou shalt perceiue to be blame worthy. Secōdly to knowe & loue God, that hath created thee,
for

for in this consisteth mans whole felicitie.

Beholde therefore the vnspeakeable greatnes of Gods charitie towards vs He hath created vs of nothing, & giuen vs whatsoeuer we haue. But because we haue loued the guift more then the giuer, the creature more then the Creator, we haue fallen into the snare of the diuell by sinne, and soe haue been made slaues vnto him. Neuerthelesse God being moued with mercy hath sent his sonne to redeeme his seruants, he hath likewise sent the holy Ghost to adopt those that weare slaues and bond-men, to be his children. He hath giuen vs his sonne as the price of our redemption, he hath giuen vs the holy Ghost as a priuiledge of his loue and affection; finally he reserueeth himselfe as the inheritance of our adoption.

Thus God (as one most loving & full of compassion) through the affection and loue which he did beare to man, imparted vnto him not onely his riches, but himselfe likewise, to the end he might recouer man, not for any benefit he hoped to reape thereby, but for mans good, and commoⁿitie: in soe much that God himselfe was borne of men, that men might be borne of him againe.

VVhat man is ther, (albeit his harte weare as harde as a stone) who the loue of God thus preuenting him do'h not mollifie and lōften? especiallie suche vehemēt loue, that for mans sake he hath vouchsafed to become a man? VVho can possiblie thinke mā worthy of hatred, whose nature and similitude he seeth in the humanitie of God? Verily he hateth God, that hateth man, and soe wharsoeuer

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soeuer he doth, he doth but in vaine.
For God became man for the loue
of man; that he that is our Creator,
might be likewise our redeemer, to
the end, man might be redeemed by
one of his owne nature.

God likewise hath appeared in
the likenes of man, that he might the
more familiarlie be beloued of man,
and that both the senses of man
might be made blessed and delighted
in him; that is, the eie of the soule in
his diuinitie, and the eie of the body
in his humanitie: that soe our hu-
maine nature by him created, might
within, or without finde foode in
the same, and be refreshed.

*What the sending of the holy Ghost
doth effect in vs.*

CHAP. XXVII.

O Vr Sauour therfore hath been borne vnto vs, he hath likewise been crucified, and hath died for vs, that by his deathe he might destroy ours. And for that his sacred flesh (as a cluster of grapes) was caried to the presse of the Crosse, and by the pressing of his passion the sweete wine of his diuinity began to runne: the holy Ghost was sent to make ready the vessels of mens hartes, that the newe wine might be put into newe vessels. First that mens hartes might be made cleane, that the wine might not be spilt and corrupted that was put into them, and lastlie that they might be hoopt & boude fast,

of S. Augustin.

fast, that the wine that was putt into them might not be lost: That they might be cleansed from the ioy of iniquitie, and fortified against the ioy of vanity. For that which is good could not come, vnlesse that, which is euill weare first gone. The ioy of iniquitie doth corrupt, and the ioy of vanitie, doth spill and powre out. The ioy of iniquitie doth marre the vessell, & the ioy of vanitie doth fill it full of holes. The ioy of iniquitie is when sinne is loued, & the ioy of vanitie is when thinges transitorie are affected.

Purge thy selfe therefore from all wickednes, that thou maiest be made a vessell apt to containe goodnes. Powre forthe all bitternes, that thou maiest be filled with sweetnes. The holy Ghost is ioy and loue. Expell from thee the Spirit of the diuell, & the spirit of this worlde, that thou

maiest receive the spirit of God. The spirit of the diuell doth cause the ioy of iniquitie, and the spirit of the worlde doth cause the ioy of vanity. And both these ioyes are amisse, for that the one of the is wicked, & the other an occasion of wickednes.

These euill spirits therefore being expelled, the spirit of God will come, and enter into the tabernacle of our harte, causing a good ioy, and a good loue therein, by which is expelled the loue of the worlde, and the loue of sinne. The loue of the worlde allureth and deceiueth: the loue of sinne defileth & leadeth vnto deathe: But contrarily the loue of God enlightneth the minde, cleanseth the conscience, reioyceth the soule, and sheweth God apparantly vnto vs.

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After what manner, he that loveth
God, carrieth himselfe.

CHAPT. XXVIII.

HE, in whom the loue of God
maketh abode, is alwaies thin-
king when he shall come to God,
when he shall leaue the worlde, whe-
he shall be free from the corruption
of the flesh, hauing his harte and af-
fection fixed on heavenly thinges,
that by that meanes he may finde
true peace & tranquillitie of minde.
VVhen he sitteth when he walketh,
when he resteth, or when he work-
eth, his harte departeth not from
God. He exhorteth all men to the
loue of God, and commendeth the
same to euery one, declaring vnto
them by his harte, wordes, and a-
ctiōs, howe sweete the loue of God
is, and howe wicked the loue of the
worlde,

worlde, and howe full of bitternes.
He laugheth at the glory of the
worlde, reproveth those that are
ouer carefull in thinges temporall,
shewing them what a foolishnes it is
to trust in thinges that are not du-
rable. He wondereth at their blind-
nes that affect these thinges soe
inordinately, and maruaileth what
should be the cause, that all men doe
not forsake them, seing they are all
transitorie and soone passe away He
thinketh that sweete to all men,
which is sweete to him, that grate-
full to all men which he loveth, that
vniuersallie known, which he kno-
weth. He oftentimes meditateth of
God, and by meditating of him is
sweetely refreshed, gathering by soe
much the more profit by it, by howe
the more often he doth it. For that
which is alwaies sweete to be lov-
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to be considered.

Of true quietnes of harte.

CHAPT. XXIX.

THIS without doubt is true
quietnes of harte, when by de-
fire it is wholly fixt on the loue of
God. Neither doth it coact any
things els, but is delighted throughe
a certaine sweetnes, which it findeth
in that, which it doth possesse, and
by being delighted doth excee-
dingly reioyce. But if it chance to be
neuer soe little distracted from thence
throughe some vaine cogitation, or
worldly occasion, it forthwith hast-
neth with all the speede it can to
returne thither againe, esteeming
the stay which it maketh els where,
to be worse then any banishment
what.

whatsoever. For as ther is noe moment, in which man doth not enioy the benefit of Gods mercy: soe ther ought to be noe moment, in which he hath not God present in his memorie

And therefore he is guiltie of noe small sinne, who talking with God in prayer, is sodainely distracted from his sight, as it weare from the eyes of one that doth neither see, nor heare him. VVhich hapneth, when any one followeth his euill, & importunate cogitations, and preferreth some base & abiect creature, (that occurreth to his imagination) before him that created him: that is to say, by musing and thinking more thereof then of God, who he ought continuallie to remeber as his Creator, to adore as his redeemer, to expect as his Sauiour, and to dreade as his iudge full of feare & terroure.

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Have every thing that hindereth the
soule from the sight of God, ought
so to be avoided and
detested.

CHAPT. XXX.

O Thou that lou'st the worlde,
looke whither thou art going:
This way in which thou walk'st, is
naughte, and leades to ruine.

Fly therefore o man, fly a little
from all earthly occupations, and
hide thy selfe a while from thy ru-
multuous cogitations. Cast away
nowe all care and sollicitude, lay
aside all dissension and discorde, at-
tende a while vnto God, and repose
in him at least for some short time.
Enter into the closet of thy soule,
exclude from thence all thinges be-
sides God, and suche thinges as
ayde

ayde thee to seeke him; which done
 shut the dore against them, that
 thou maiest the better seeke him.
 The with thy whole harte say vnto
 God. Thy face (o Lord) is that which
 I desire thy face is that which I seeke
 for.

Nowe therfore o Lord my God
 teache my harte where, and howe it
 may seeke thee, where and howe it
 may finde thee. If thou o Lord art
 not heere present, wher shall I seeke
 thee absent? But if thou be euery
 wher, why doe I not see thee heere?
 Certainly this is the reason, for that
 thou dwellest in that light, vnto
 which noe man can attaine, howe
 then shall I attaine to that light, vnto
 which noe man can attaine? Or who
 shall conduct me, and bring me into
 the same, that I may see thee
 therein?

Moreover by what signes or sem-
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blance shall I seeke thee? I haue neuer scene thee o Lord my God, I haue neuer knowen thy face. VVhat shall he doe o Lord most highe, what shall he doe, that lieth in exile soe farre distant from thee? VVhat shall thy seruant doe that languisheth throughe thy loue, being cast a farre of (as one forlorne) out of thy sight.

Beholde he exceedingly desireth to see thee, and thy face is very farre distant from him. He desireth to come vnto thee, and the place of thy abode is of that surpassing height, as that noe man is able to mounte vp vnto it. He longeth to finde thee, but knoweth not thy residence: he couereth to seeke thee, but knoweth not thy countenance.

Howe the sight of God hath been lost
by meanes of our sinne: and mi-
sery hath succeeded in place of the
same.

CHAPT. XXXI.

THOU O Lord art my God and my
Lord, & yet I haue neuer beheld
thee; thou hast created & redeemed
me, and bestowed almost infinite be-
nefits vpon me, and yet I haue not
hitherto either scene or known
thee. Finally I was made to beholde
thee, & yet I haue not hitherto per-
formed that, for which I was created.

O howe much is mans misfortune
to be lamented, seing he hath lost
that for which he was created! O
cruell and harde happe! Alas what
hath he lost, & what hath he founde?
What hath departed, & what hath
remained? He hath lost felicity, vnto
which he was created, & sounde mi-
sery, vnto which he was not ordai-
ned. That hath departed without
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which nothing is happy, & that hath remained, which of it selfe is nothing but meere misery. Man heere-fore did eate the breade of Angells, which nowe he would gladly eate if he coulde get it; but nowe he eateth the breade of anguistie, being then ignorant of it.

Hovve' longe o Lord wilt thou forget vs, howe longe wilt thou turne away thy face from vs? when wilt thou vouchsafe to looke vpon vs, and heare vs? VVhen wilt thou illuminate our eyes, and shewe vs thy countenance? VVhen wilt thou shewe thy selfe favourable ynto vs? Looke vpon vs (o Lord) and heare vs, enlighten vs, and shewe thy selfe favourable vnto vs. Returne vnto vs, that it may goe well with vs, because without thee it fareth amisse with vs. Call vs vnto thee o Lord I beseech thee

thee, & helpe vs to come vnto thee.
My heart is growen bitter through
ouermuch desolation, sweeten it
therefore with thy consolatiō. I haue
begonne to seeke thee as one hun-
gry, permit me not to departe away
empty. I approache vnto thee as one
hunger starued, let me not goe away
unsat. Being poore and needy
present my selfe before thee, who
art wealthie, being in miserie I cast
my selfe at the feete of thy mercy,
humbly craying, that I may not be
sent away as an abiect without re-
ceiuing something. I am become
crooked o Lord, soe that I am no
able to see any other thinges but
those that are heere beneath in this
valley of miserie, raise me & holde me
straight, that I may looke vpwarde,
and attende vnto thinges that are
heauenly. Mine iniquities haue gone
ouer mine head, they haue over-
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